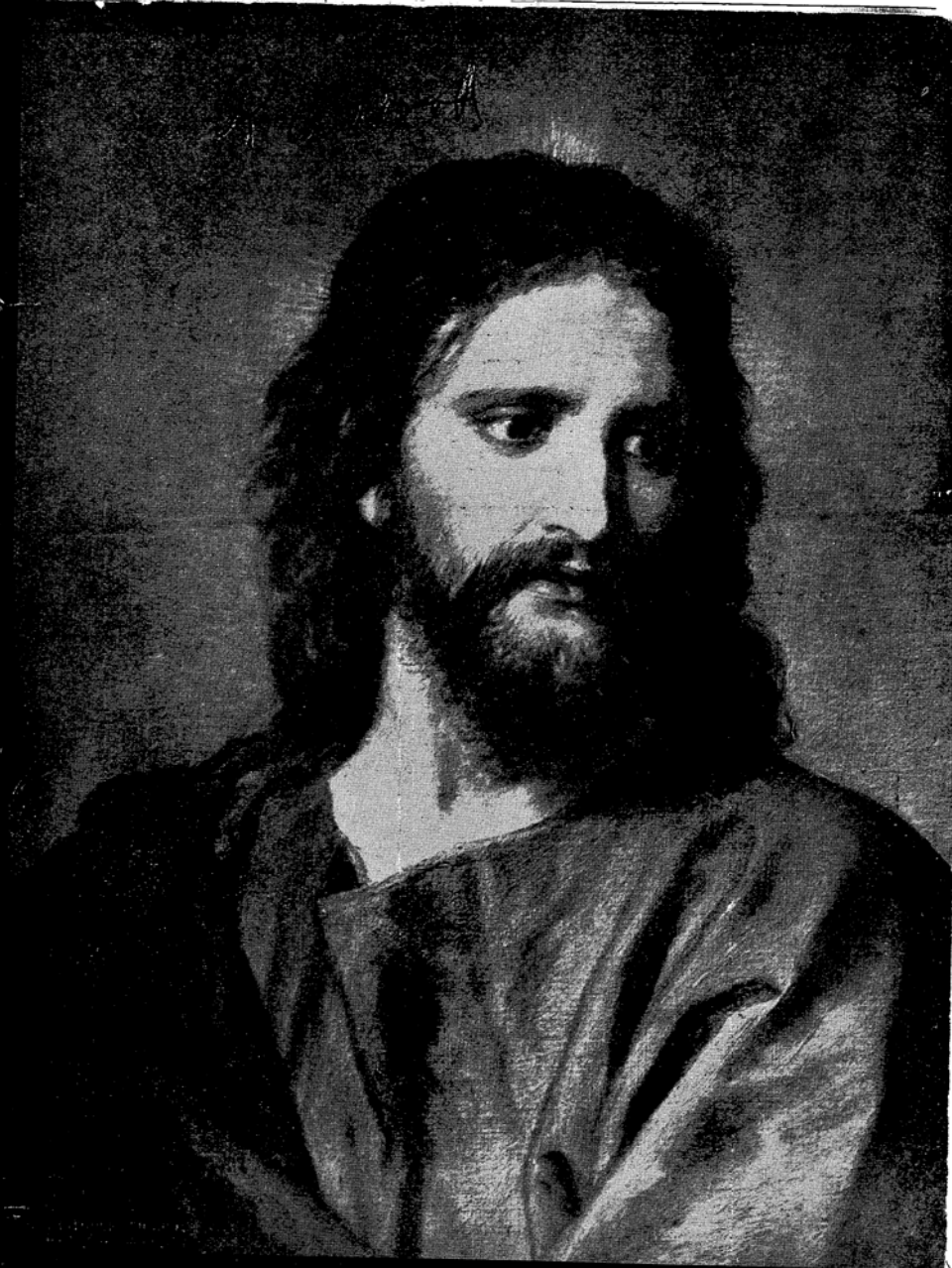
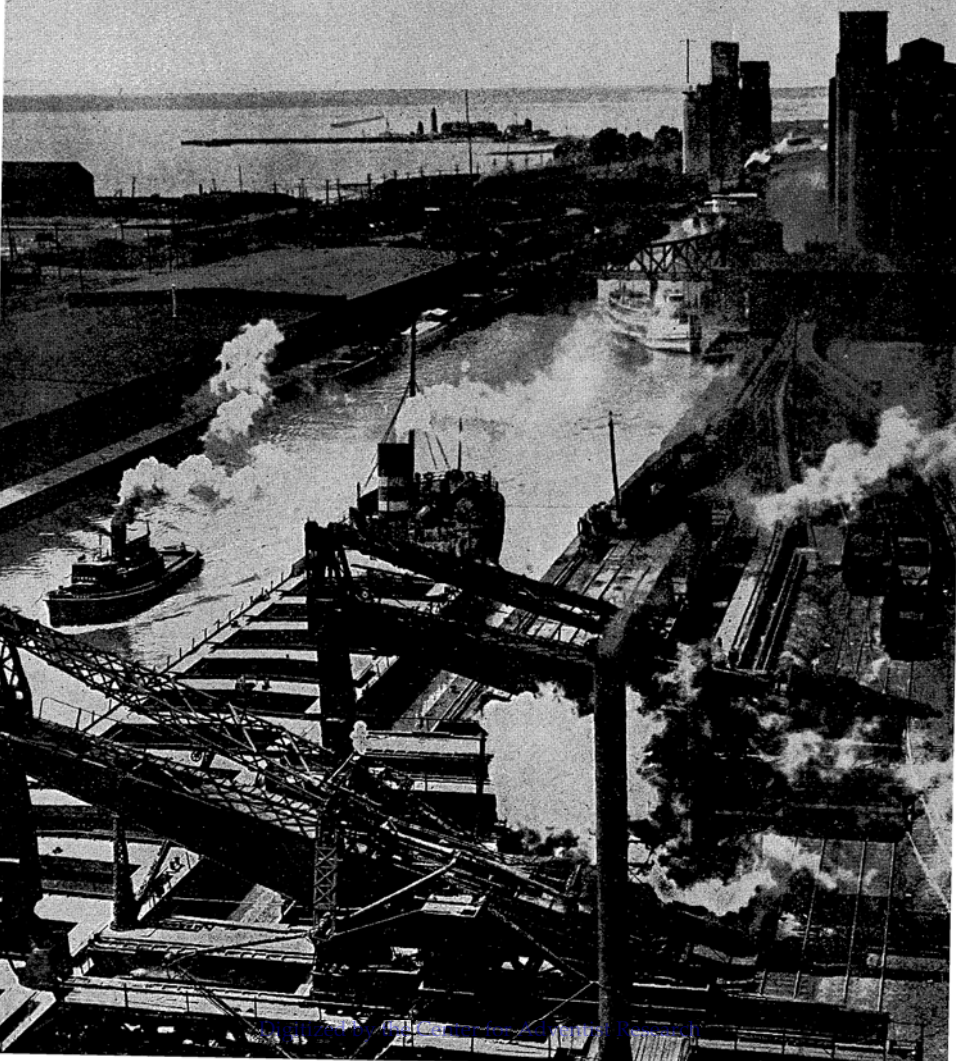




He is our Peace

"Thou wilt keep him in perfect
peace, whose mind is stayed on
Thee: because he trusteth in
Thee."—*Bible.*

THINKING MEN EVERYWHERE ARE
ASKING TO-DAY, WHERE IS OUR
COMPLICATED MACHINE AGE AND
OUR WRACKED INDUSTRIAL CIVI-
LIZATION LEADING US?



R. H. Wood

OUR
CHANGING WORLD

Center for Adventist Research
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Our
CHANGING WORLD
Whither Bound?



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*"Upon the earth distress of nations, with perplexity;
the sea and the waves roaring; men's hearts failing
them for fear, and for looking after those things
which are coming on the earth: for the powers of
heaven shall be shaken." Luke 21:25, 26.*



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Foreword

THE publishers of this volume believe that the world to-day, as never before in modern times, is ready for a message from God. In times of stress and fear, men instinctively turn to a source higher than themselves. Only a few years ago when we were riding the crest of the wave of prosperity, the heart of humanity was so enamored of money and all the material things that came in its wake, that the God who must be accorded first place in man's affection was well-nigh forgotten. But now, with the glamour of worldly possessions bedimmed, and the wanton pleasures of this world found to be only husks about our weary feet, many are turning toward the spiritual, the eternal. If the distress and travail through which we are passing bring us back to God, then let us thank Him for those experiences that sober us and that drive away our superficiality.

In the pages that are to follow we have endeavored to study and analyze world trends, and in the light of the prophetic word to show that God's original plan that this world should be inhabited by happy, sinless, deathless beings—although frustrated for a time by sin—is yet to be realized, and that right early. The first three chapters consider our changing world and its destiny. Then we turn to some of the great truths that need reaffirmation and emphasis in the lives of those who hope to become citizens some day of that better world which God plans for redeemed humanity.

We trust that as you read these truth-laden pages God's Spirit will minister to your hearts, and that the influence of heaven may be felt in your life, making you a son or a daughter of God through Jesus Christ our Lord; for, "knowing the time, . . . it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Romans 13:11, 12.

PUBLISHERS.

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Our Changing World—Whither Bound?

DURING all the stormy days of the Constitutional Convention, Benjamin Franklin sat pondering the design in the tapestry of George Washington's chair on which was emblazoned a half sun with golden rays streaming heavenward. When, after many weeks, the Constitution had been written and adopted and the Convention was about to adjourn, Franklin remarked to Washington, "As I have been sitting here all these weeks, I have often wondered whether I was looking at a rising sun or a setting one. Now I know it is a rising sun."

Are we who live in this troubled twentieth century when wars and rumors of wars are all about us, when revolution and Communism undermine governments and nations, when our much-vaunted financial structures have collapsed, when tens of millions are unemployed and hungry, when our machine civilization is all askew, when moral standards accepted for ages are cast aside with abandon, when faith in God seems going into dark eclipse,—are we witnessing the sunset of civilization?

Are the present tragic experiences through which our world is passing the omens of dissolution and disintegration, or are they the portents of a new day?

Are we in the death agony of one epoch or the birth pangs of another?

Is it twilight or dawn?

Both!

We believe that the stirring and momentous events of our time are the certain indicators that one age is soon to pass away, and that another, many times more glorious, is about to begin.

Your question is well put when you ask, "But how do you know that we are facing a bright new day in this world's history?"

Because "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts" (2 Peter 1:19); and Bible prophecy in a score of instances assures us that the present generation is about to wit-

ness the culmination of the long reign of sin and evil in the world, and the inauguration of that kingdom of God of which mankind has so long dreamed.

When upon earth nineteen centuries ago, Jesus Himself gave us a number of distinct prophecies concerning the end of our age. With these divine predictions He coupled certain great events and movements so that those living in that latter generation might know for a surety that they were approaching the climax of "this present evil world" and the creation of new heavens and a new earth wherein would eternally dwell righteousness and happiness and peace. These predictions of Christ's are recorded in the Gospels. Paul and Peter and several other Bible writers, as from time to time they were inspired by God to tell of the future, have added to Christ's forecasts. Nearly all these prophetic passages of Scripture focus in our time, and with great significance, too, to those who will pause for a moment to consider them in the light of world affairs. An understanding of the prophetic portions of the Bible brings hope in the midst of our perplexing times, for they give us the word of God Himself that soon He will bring order out of chaos, peace out of conflict, and happiness out of sorrow. In no equivocal language they assure us that in the plan of God for this world we are headed for better things and better times. They furnish a silver lining to the clouds now lowering so menacingly about us. They throw an illuminating light on the dark problems that baffle the best minds of our day. They tell us what is "just around the corner."

Take, for example, the conflict between capital and labor and the unemployment crisis which just now prevails everywhere. Two Bible prophets told us nearly two millenniums ago that all this was coming "in the last days." Note these scriptures:

"Know this, that *in the last days* grievous times shall come. For men shall be lovers of self, *lovers of money*." 2 Timothy 3:1, 2, A. R. V.

"Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your

flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he does not resist you. Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand." James 5:1-8, A. R. V.

DEPRESSION AND UNEMPLOYMENT FORETOLD

James here pictures the tragic plight of the laboring classes in that final stage of the world's history before Christ comes to establish His kingdom. He portrays the millions who are ground down in privation under the wheels of the great industrial, economic, and capitalistic machines. He foresaw our own day, when hundreds of millions are existing on the edge of bare subsistence in sordid, soul-shriveling poverty while a comparatively insignificant few are luxuriating in utmost prodigality. What a vivid word picture Inspiration has given us, and how true to the present situation!

Multiplied millions in every nation have no employment, no steady wage or salary. They scarcely know where the next meal is coming from, if it comes at all. Charity soup kitchens and bread lines are the only things that stand between them and starvation. Great factories that once employed tens of thousands are not turning a wheel. Others operate only part time. Whole coal-mining sections have shut down, with indescribable suffering to the miners and their families. Farmers get little or nothing for their produce, even if they haul it to the markets. White-collar employees have been let out in droves.

Modern history affords no parallel to the present stagnation of industry, to the dislocation of the financial structures of the world, and to the consequent suffering and want on the part of

those whose only capital is their hands and an eagerness to work if work could only be had. Surely, as James says, the cries of them who have reaped now enter into the ears of the Lord of hosts, for myriads hungering go to empty cupboards, shivering they huddle about fireless hearths, and reduced to their last shirt they are clad only in rags.

And all this in nations that but a few short years ago so proudly vaunted that they had banished poverty and unemployment; scientific industry and modern finance, they said, had brought a pot of gold to every home. We were told that the fertile brains of the captains of Wall Street had at last perfected a vast and intricate structure that would carry man upward to a heaven of economic security and financial independence where the wolves of poverty and destitution never again would howl at his door.

But as boastful Babylon fell overnight a prey to its destroyers, so crash went the towers that Mammon had built! The world was plunged into the foul slough of a depression and collapse the equal of which has never been seen.

What brought all this about?

Several things, chief of which was the lust for power and the lure of gold. Men like Ivar Kreuger, Sweden's match king, had led hundreds of thousands the world over to look at him as a god in financial affairs. They invested millions, yes, billions, in his ramified money-making schemes. The bubble broke, Kreuger suicided, and all was lost. Samuel Insull, Chicago's utilities magnate, pyramided his "investment trusts" and "holding companies" until two and a half billion of the people's money had been loaned him. Then suddenly, puff! it all vanished into the nowhere. Multitudes daily knelt in adoration before the stock ticker as they saw their slim "margins" transmuted into "paper profits" that would make old Cræsus green with envy. But one sad day the flimsy paper ticker ribbon broke into a million pieces, and forthwith most of its one-time worshipers were well-nigh reduced to penury.

Another factor has been the centralization of wealth and financial power in the hands of a very few. It is said that in

England two per cent of the people control eighty-five per cent of the money. A scant half-dozen powerful family groups in Japan control the national wealth of that empire. In the United States more than seven eighths of the money is controlled by less than one per cent of the population. Half the corporate wealth of the nation is tied up in two hundred corporations whose assets total eighty-one billions of dollars; and although the stockholders appear numerous, these concerns are controlled by a very small coterie of financiers who sit on interlocking directorates.

Another cause of our undoing is the machine. Not many years ago such industrial prophets as Ford were assuring us that the machine would emancipate the world from arduous toil and poverty. It was predicted that soon we would work only six hours a day five days in the week with wages at the peak; leisure and affluence, therefore, would become universal.

OUR MACHINE CIVILIZATION AWRY

But woe is us! The machine civilization that we have built up with such boasting has almost proved our destroyer. These near-human robots displace human workmen. By their high speed they turn out goods much faster than we can distribute and consume them. Thus the machine has greatly contributed to unemployment and to overproduction, both of which are cardinal factors in the world collapse of recent years. The shoe factories in the United States turn out nine hundred million pairs of shoes when running normal speed and normal time, but that nation can use only three hundred million pairs a year. We can manufacture ten million automobiles when operating at capacity, but we can't use over half that number. We can produce sixty-six million tons of steel, but our consumption even in prosperous times is far short of that figure.

Our robot machines need only a few men to run them in order to turn out huge quantities of goods when compared with hand production of a few years ago. In the Ford factory, for example, only thirty-three hours are needed to transform iron dust and other raw materials into a finished *de luxe* sedan ready for the highway. Owing to highly perfected machines, only

one third the men are required for this process than were needed in 1914 for the same production. Our technology, of which we moderns have been so proud, is in many ways proving our undoing, for robots displace men and produce more than is used; and this conduces both to unemployment and to overproduction stagnation.

Our farms tell a similar story. With scientific methods and improved agricultural machinery they can be operated with fewer men, and at the same time produce far more than is used. Due to agricultural overproduction, Australia burns her wheat in stove and furnace because the wheat market is glutted. Kansas farmers use corn for fuel. Brazilian coffee growers burn coffee in the place of coal.

While we have overproduction, we also have underconsumption. The people who need many of the necessities of life which others are anxious to sell, cannot buy for lack of money. Things have come to a strange pass in this world's history when men starve when there is too much food, freeze when there is too much fuel, go naked when there is too much clothing. Times are out of joint. Civilization has gone awry. Mighty forces have gotten out of hand. Just when we thought we had become the masters of things, we find ourselves mastered by them. The Frankenstein of our own making now threatens its makers. Everything is upside down and wrong end to; and we don't know how to right ourselves.

It is no small wonder, then, that such great men as Albert Einstein have said, in commenting on this very situation, that "the basis of our European-American civilization is critically shaken, and a feeling of perplexity and fear has mastered all in the face of the immediate internal forces that threaten us in our existence."

Confronted with the inexplicable hodge-podge of our world of work and finance to-day, and faced with dire want for the bare necessities of life, it is not to be wondered at that the ferment of revolution, of conflict, of socialism and communism, is everywhere manifesting itself. The prophecy quoted from James leads us to believe that a great struggle is brewing between those who

have and those who have not, between the few that have amassed and controlled wealth and the many who seek to earn a crust of bread in the sweat of their brows. A short time ago such a conflict seemed almost incredible, but to-day world-renowned students of affairs tell us we are headed for dire straits in the realm of capital and labor, and that apparently nothing can avert it. One great thinker has said that "our present industrial society is a thin crust over a great volcanic, seething, revolutionary heart of fire." Another has written, "Economic issues are the chief and bitterest of our time."

In the midst of all this undone state of affairs where is the great ray of hope we promised from the Bible?

Just here: in the prophecies we have quoted and in others, the Bible assures us that relief from all this will be had when Christ comes again, and that the very existence of these conditions are an evidence that His advent is not far distant. "Be patient therefore, brethren," counsels James, "until the coming of the Lord. . . . Establish your hearts: for the coming of the Lord is at hand." "The coming of the Lord" is the one great hope of those who are now downtrodden, who are scourged with the lash of injustice, who suffer when our economic society goes into a depression. Looking forward to the day when Christ shall come and create a new order of things, David saw that then would the poor of earth have justice meted out to them:

"He will judge the poor of the people,
He will save the children of the needy,
And will break in pieces the oppressor. . . .
He will deliver the needy when he crieth,
And the poor, that hath no helper.
He will have pity on the poor and needy,
And the souls of the needy He will save."

Psalm 72:4, 12-14, A. R. V.

In that day, not only will the poor be recompensed, but the whole system of industrialism, where one man is master and a thousand men are his slaves, will be thrown into the discard. The present *régime*, where a handful have too much and the masses have too little, will pass forever. Micah assures us that

"they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Micah 4:4. In that new order of things every man shall be economically independent,—his own capitalist and his own employer. Huge factories and dingy sweatshops will be no more. Time clocks, and foremen, and wage scales, and strikes and boycotts, injunctions and lockouts, shall then become things of the past; "for the mouth of the Lord of hosts hath spoken it." Inequality and injustice, destitution and starvation, hunger and nakedness, will be gone forever, for in that day the Lord Himself shall be the great provider for His people. Christ will take over the management of this world, and then will it be brought back to eternal equilibrium, peace, and satisfaction. No more "economic cycles" with their brief "ups" of prosperity, and their "downs" of depression; stability and security only shall be known world without end.

THE WORLD TRIES TO MAKE PEACE

Similar assurance comes to us from God's word when we consider the momentous question of world peace and the prospect of future wars. When we survey world relations to-day, there is scarcely a gleam of hope but that great wars will repeatedly sweep their besom of destruction across our world, for fear, greed, revenge, and hatred still dominate and still continue as breeders of conflict and bloodshed.

But you may say, "Have we not had many disarmament and other conferences among the nations of recent years; and in time shall we not be able to bring about universal peace through such negotiations?"

We will allow one of the world's best observers on international affairs to reply: "In fourteen years, more than fifty special international conferences have been held. This count does not include the periodic, almost perpetual, parley represented in the sixty-five council meetings and the thirteen general assemblies of the League of Nations. . . .

"Four of five [disarmament] conferences have failed. None has accomplished what was expected of it. At the end of a

hundred-odd peace meetings the world is still in a state of war. The universal crisis is aggravated by political and economic conflicts deadlier than the four years of open hostilities."

The greatest peace and disarmament conference of all time,—that of Geneva beginning in February, 1932,—in which there were more nations represented than around any previous council table in the history of the world, began its futile sessions with Japanese cannon roaring and aerial bombs screaming over Shanghai, the sequel of the taking of Manchuria from China by Japan's military forces only a few weeks before. With such an unpropitious beginning, and after many long months of quibbling debate over mere technicalities, that "greatest of all peace conferences" finally petered out with nothing of note done to further world amity or to postpone war.

Why?

Because while talking loudly about peace the nations are busily preparing for war. In one hand they hold a pen to sign peace pacts but in the other is a gun. To them peace is a beautiful theory; war, however, is a grim reality.

And all this was foreseen many centuries ago by the prophets of inspiration. Indeed, their predictions read like the morning newspaper. The tragic contrast between thought and action in this matter of peace talk and war preparation is given us by Isaiah and Joel.

Isaiah said that "it shall come to pass in the last days" that "many people shall go and say," Let us beat our swords into plowshares and our spears into pruning hooks, for "nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:2-4.

Isaiah foresaw the great wave of peace propaganda now sweeping the world, wherein men and women everywhere, in their sincere desire for peace, advocate discarding the instruments of war in the hope that nations will not war on one another again. Surely we are witnessing in a most signal manner the exact fulfillment of God's divine prediction given us by Isaiah.

But contrast with this what the nations are actually doing at the same time that the peace talk prevails everywhere. Joel says

that in the time when "the day of the Lord is near," the tocsin of war sounds throughout the world in these martial phrases:

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3:9, 10, A. R. V.

Paul gives us a vivid portrayal of the tragic end of peace plans when he writes:

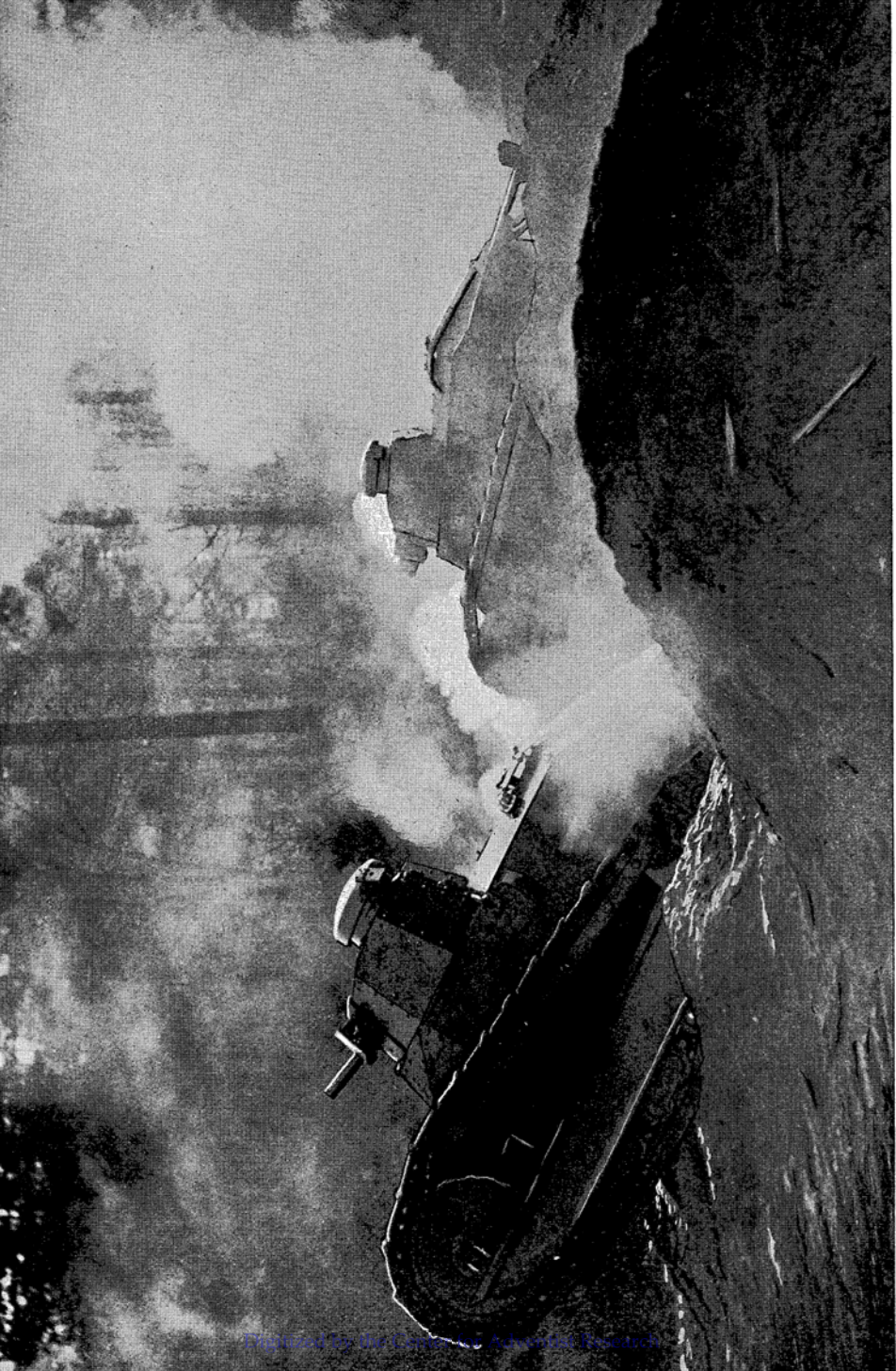
"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in nowise escape." 1 Thessalonians 5:2, 3, A. R. V.

In his efforts toward peace, disarmament, and conciliation, man has striven mightily since 1918 to erect a barrier against threatening conflict and devastation. But alas, beyond the attempted bulwark lash the waves of revenge and hatred, ever mounting higher and higher.

Economically many of the nations are at loggerheads. War debts, reparations, tariff walls, and commercial competition strain international relations to the breaking point. Terrific population pressure in Italy and Japan lead them to covet other lands. Therefore Mussolini drills a militant nationalism and an ever-expanding militarism into millions of potential soldiers, for, some day, he says, Italy must have her place in the sun. Japan has built up a most efficient military machine to back her expansion in the Asiatic mainland. France is fearful of her potential enemies round about, and for security against them she piles armament upon armament. Afraid of nations greater in size, she has built up a system of alliances in Europe which is in itself provocative of war, for the old "balance of power" idea has long since been proved a potential war breeder. Germany demands

In the upper photograph on the opposite page are armed troops trying to quell strike riots at an Indiana coal mine. Below is a branch of the Stock Exchange with buying and selling madly going on. The stock market crash of October, 1929, was the signal for world economic collapse.





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the abolition of the Polish Corridor and of those clauses in the Versailles Treaty that restrict the size of her army and navy and air force. The Balkans, as ever, teem with alliances and *ententes*, with plots and counterplots, with intrigue and machination, all of which point to future hostilities.

Despite the virtual disarmament of the four nations defeated in the World War, each of which contributed heavily to prewar militarism, the nations of the world to-day are spending considerably more each year in preparing for war than they did before 1914. There are more men under arms in Europe than prior to the war. Danger spots and high explosive centers abound the world over. With mighty strides militarism paces the earth once more, and Mars, with an insatiable lust for blood, already brews "that next war."

THE ENTIRE WORLD IN TROUBLE

No nation or continent is free from the great tides of disturbance that circle the globe. South America has its perennial paroxysms of revolution. In one recent year seven out of the ten republics on that continent were in the throes of revolution. Africa is restive under the domination of European imperialism. India strains at the leash continuously, and threatens to break away from foreign rule. In China civil war rages all the while. Japan is threatened internally with serious labor and financial troubles, while beyond her borders she is embroiled in a most dangerous dispute with China and Russia over her recent conquest of Manchuria, for that country has become "the cockpit of Asia," where wars of great magnitude are in the offing. Russia is in the process of turning her civilization upside down, and the repercussions of that epochal overturn are heard and felt throughout the entire world. Never in its thousands of years of history has our old world been so grievously in travail as just

While peace and disarmament conferences are in session, those who know the true condition of international affairs are getting their armies and navies and air forces ready for conflict. On the opposite page is a group of efficient army tanks practicing war maneuvers.

now; and to our ears come the words of the Master Himself, spoken on Olivet's slopes and aimed at our own time and generation:

"As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

"Then said He unto them, Nation shall rise against nation, and kingdom against kingdom. . . . And there shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

"And He spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass know ye that the kingdom of God is nigh at hand." Matthew 24:3; Luke 21:10, 25-31.

HARBINGERS OF A NEW DAY

What assurance and what confidence these gracious prophetic words of Jesus give! They make the unqualified promise that down in these latter days of the world's history,—when everything seems to be going wrong, when troubles of every sort threaten to engulf civilization, when it seems that only darkness and foreboding lie ahead,—Christ says these very things are harbingers of a new day and a new deal for the world, for "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Then, should we be dismayed and quaking and fearful at the present outlook in the world? Not a bit of it! Did not Jesus say, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh"? The

darker the outlook, the more glorious the uplook, for when we look up we see the gleams of the golden morning soon to dawn.

Some have said that those who believe in the soon coming of Christ and the early establishment of God's kingdom are "prophets of doom, pessimists, calamity howlers." Far from it! They are the prophets of hope, and they only. When one considers the present plight of the world and relies only upon human invention and ingenuity to rescue mankind, then how can he avoid pessimism, for the more man tries to lift himself by feeble tugs at his own boot straps, the more discouraged he becomes. Listen to one of the most read authors of our time, H. G. Wells of England:

"Some years ago I wrote that the salvaging of civilization was a race between education and catastrophe. Nowadays I am forced to add a qualification. . . . Education has not even started yet. There is no race. It looks like a walk-over for catastrophe. . . . The prophet must say what he sees. To me, to put it plainly, it is as if I were watching a dark curtain fall steadily, fold after fold, across the bright spectacle of hope with which the century dawned. I do not see any adequate effort to prevent its fall."

Wells says we are headed toward the deepening and fearsome shadows of twilight. Contrast with such a melancholy view the bright hope of the believer in the imminent coming of Christ, who knows from his knowledge of God's word that our world is moving toward the dawn, a dawn that will come only with Christ and His kingdom. It is said that in the Tamil language there is no word for hope. The religion and the environment of the Tamils have never given them hope; therefore they have no need to express a nonexistent idea. In the lexicon of our present age there is likewise no real basis for a radiant and inspiring hope for the future if Christ and His advent are unknown. With a knowledge of Him and a knowledge that His coming kingdom will not long be delayed, we can face the untoward things of life and the vicissitudes of our present age with assurance and confidence, for "this Man shall be our peace." Micah 5:5, A. R. V. "This Man," Jesus Christ, is the one who can bring peace to our troubled hearts now. Though there may be "upon

the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth," yet the heart of the follower of Christ may be at perfect peace. Isaiah wrote: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26:3. Trust and faith in God guarantee peace within, no matter how fiercely the storms rage without.

And this "peace of God, which passeth all understanding," which keeps our "hearts and minds through Christ Jesus" (Philippians 4:7), is a pledge of the peace which will obtain over all the earth when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever" (Revelation 11:15).

"Grant us Thy peace—O God of peace and love,
Who dwellest in the shining worlds above;
Grant us with Thee forever to abide
Where is no night, nor falling eventide.
Till that day break, and earth's dark shadows cease,
O God of peace and love—grant us Thy peace."

Our Changing World—Whither Bound?

In the last days, according to the Scriptures, what are to be the feelings of men as they watch events developing in the world around them?

ANSWER: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

Of what great happening is this universal distress and perplexity to be the prelude?

ANSWER: "Then shall they see the Son of man coming in a cloud with power and great glory." Verse 27.

What conditions in the political world does the Bible point out as occurring in the last days,—the days just before the second coming of Christ?

ANSWER: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3:9, 10.

NOTE: Enormous expenditures for war preparations are characteristic of our modern world. The spirit of nationalism is being stirred to a frenzy. As fast as new methods of defense are invented, new methods of destruction are devised. Each country works to have an army and a navy superior to those of its neighbors; with the result that both East and West are indeed beating their plowshares into swords and their pruning hooks into spears.

Yet at the same time, while men are preparing for war, what will they be saying?

ANSWER: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5:2, 3.

NOTE: "Peace and safety" is a slogan, almost a creed, with our modern world. Disarmament conferences are constantly being held, though little comes from them.

What, according to the Bible, is to be the condition existing between capital and labor as the time for Jesus' coming draws near?

ANSWER: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. . . . Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:1-8.

NOTE: The strife between capital and labor, bourgeois and proletariat, prevails in all parts of the world.

Yet as the time draws near, will men be preparing for the Saviour's coming?

ANSWER: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left." Matt. 24:27-40.

NOTE: Careless indifference will be the attitude of the world at large when the Saviour is ready to return. It is interesting also to note the moral conditions before the Flood as set forth in Genesis 6:5. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Is not moral declension a characteristic of our modern civilization?

At the same time, what great work will be going on in all the earth?

ANSWER: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

But what effect are these alarming conditions in the world, social, political, and moral, to have upon the people of God?

ANSWER: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Bible Prophecy Focuses on Our Age

AMONG the myriads of books that this world knows, the Bible stands in a class apart in its foretelling of the future. Its inspired writers have told the exact events of thousands of years yet unborn. Indeed, this predictive element is an incontestable proof of the Bible's divine origin, for man, unaided by God, is wholly unable to tell with unerring accuracy what the next day will bring forth. To us human beings, to-morrow is absolutely impenetrable. To God it is an open book. He can write the future better than man can write the past. He bases His claim for Godhead on this very ability to foretell what the womb of to-morrow holds, for He says, "I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times *the things that are not yet done.*" Isaiah 46:9, 10. "I am the Lord: that is My name: and My glory will I not give to another, neither My praise to graven images. Behold, the former things are come to pass, and new things do I declare: *before they spring forth I tell you of them.*" Isaiah 42:8, 9. And to the would-be gods of paganism and heathenism He throws down this ringing challenge: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. *Show the things that are to come hereafter,* that we may know that ye are gods." Isaiah 41:21-23.

In our modern civilization, when God is challenged by skepticism and infidelity instead of by "graven images," as of old, the prophecies He has given in His book stand invulnerable before the attacks of the antireligionists and "modernists." Revelation of the future is the one point in Christian evidence where no Hume or Ingersoll or Paine has ever so much as attempted an attack, for he knows full well that the Christian religion and the Christian Scriptures are unassailable on this point. In this day when unfaith in the Bible and revealed religion is rampant, Bible prophecy stands unimpeached and unimpeachable.

It is said that there are one thousand distinct and separate prophecies in the Bible, reaching hundreds, yes, thousands, of years into the future. And in how daring a manner does it predict! It is not like the Delphic oracle whose prophecies were so hazily and so equivocally phrased that no matter how an event transpired it still could be alleged that the prophecy had been fulfilled. When the Bible speaks of the future, it burns all its bridges, and stakes all on the accuracy of precise and definite predictions. In the case of Cyrus, Isaiah told his name and outlined his exploits in the world a century and a half before Cyrus was even born! The military strategy by which the great city of Babylon was to be overthrown was foretold many decades in advance, and when to all human appearances that city was to stand forever, supreme and unconquerable.

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We have cited these instances to prove the utter reliability of Bible prophecy, and to inspire faith that those prophecies which remain to be fulfilled will work out as unerringly as those already fulfilled. This fact is of great import to our generation, for it is thrilling to know that many of the Bible's greatest prophecies focus right here in our own day. For example, there is Daniel's

prophecy concerning the succession of world kingdoms and empires. In one paragraph Daniel gave an outline of history extending twenty-five hundred years into the future.

You will remember that the prophet Daniel wrote the book which bears his name during the period of the captivity of Israel in Babylon, about six hundred years before Christ. At that time Babylonia was the greatest of all the kingdoms of the earth, and Nebuchadnezzar was the reigning monarch.

NEBUCHADNEZZAR'S PROPHETIC DREAM

In the second chapter of Daniel (please take your Bible and read that entire chapter), we find that Nebuchadnezzar had a dream one night which he could not remember when morning came,—only that a dream of extraordinary import had passed before him in the night seasons. Forthwith he called in his “wise men,”—the magicians, enchanters, astrologers, and others who professed connection with deity and a knowledge of the hidden things. He asked them to tell him his dream and then interpret it. They argued that his request was unreasonable in that they were supposed to tell the meaning of a dream only when the dream itself was made known to them. At last, because of their failure to satisfy him, he decreed death for all of them. Pleading for their lives, they said that “there is not a man upon the earth that can show the king’s matter,” “there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.” Verses 10, 11. How true! Only God knows the unknown!

In the dire extremity, and by a providential circumstance, the young man Daniel was brought before Nebuchadnezzar, and was asked to tell the dream and its meaning. Humbly Daniel gave all credit and honor to God as the revealer of the secret things, and then said that in the dream God had given the king a panorama of what would come to pass in the future. Daniel disclosed the dream in these words:

“Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for

this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Daniel 2:31-35, A. R. V.

HUMAN HISTORY OUTLINED

Through the inspiration of God's Spirit, Daniel proceeded at once to make known to the king the significance of this most unique dream; and in the interpretation Daniel gives us an outline of all human history from his day down to our own:

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath He given into thy hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the

days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Daniel 2:36-45.

How fitting it was that God should designate the mighty Babylonian Empire by the head of gold! Long before, Isaiah had described it as "Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride." Isaiah 13:19, A. R. V. Nebuchadnezzar was not only a mighty warrior and conqueror of lands afar, but with great artistic skill and constructive ability he had made the capital city so large and so beautiful that it was justly counted one of the seven wonders of the ancient world.

But Daniel had said that Nebuchadnezzar's empire would pass; and that another kingdom, symbolized by the silver breast and arms, was to arise in its place. History tells us that Babylon was supreme from 625 to 538 B. C.; but in this latter year after a memorable siege by Cyrus, the general in chief of the Medo-Persian forces, it fell, and world dominion passed to the silver kingdom. Medo-Persia bore rule over the earth for two hundred seven years, but in 331 B. C. the world changed masters again, and Greece,—the brass kingdom,—under Alexander the Great, seized the scepter of universal empire. In eight brief years of the swiftest triumphant march in ancient history, Alexander conquered everything from southeastern Europe to India.

But after Alexander's death, Greece gradually dwindled in power until about the middle of the second century B. C., when Rome,—the iron kingdom,—came on the scene of action as master of the world. Daniel had said, "The fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush." The smashing victories of the Roman armies over all opposers and the crushing rule of the Cæsars over

the peoples of the earth gave Rome the well-merited title, "the iron monarchy," precisely as Daniel had pictured it hundreds of years before.

Thus centuries before any contemporary historian could have possibly guessed the future alignment of the nations, by illumination of the Spirit of Inspiration Daniel saw the parade of empires; and what Daniel foresaw then every schoolboy knows to be the historical facts of the case now.

ROME THE LAST WORLD EMPIRE

But what great empire did Daniel see succeeding iron Rome? None at all; that's the marvel of it! Does not historical precedent call for another great universal empire to follow Rome as Rome had followed Greece, Medo-Persia, Babylon, Egypt, and Assyria in turn, each supreme in its day? Yes, historical precedent calls for just that; but Daniel, by God's foreknowledge, saw that Rome would be the last world power to hold the entire earth in its grasp. He said, "Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a *divided kingdom*." And just so has it been for the millennium and a half since Rome fell. To be sure, there have been repeated attempts to weld the various national elements of the world into an all-inclusive empire, but in vain. Tartar and Turk tried it, but failed. The mighty Charlemagne, the swift Charles XII of Sweden, the ambitious Charles V, the proud Louis XIV, the imperious Napoleon, each essayed world rule, but miserably failed; for one verse of Daniel's prophecy was stronger than all the might of these Goliaths of war, because, as Daniel said, iron and clay cannot be welded together, no matter how much heat and pressure be applied. Prophecy said they would not. History says they have not.

In the seventh chapter of Daniel we see the prophet extending his outline of history a bit in order to take in the religious phase of human affairs. He lays a foundation similar to the one we have just studied in Daniel 2. (We would urge that you take your Bible and read chapter 7.) You will notice that Daniel sees four universal empires again, this time symbolized by four beasts

emerging from the ocean rather than by four metals composing a great image. (See pictures on pages 37 and 38.)

The first "was like a lion, and had eagle's wings." This was Babylon,—a lion for strength and an eagle for speed.

The second was like a bear, "and it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh." This was Medo-Persia, the dual kingdom, in which the Medes were at first preëminent, later the Persians, and which conquered three powers on her way to world rule.

The third beast was "like a leopard, which had upon its back four wings of a bird; the beast had also four heads." This was Greece, for the leopard is noted for its speed, and this one had the added celerity of four wings. How fittingly does this describe the amazing speed of Alexander and his army as they marched across the face of the earth conquering at every stride! After Alexander's death his empire was divided into four parts, symbolized by the four heads.

The fourth beast was "terrible and powerful, and strong exceedingly." It had ten horns, among which arose a diverse horn uprooting three others in its rising and which had eyes and the speaking mouth of a man. This fourth beast was, of course, Rome, for the description here tallies closely with the fourth and iron kingdom Daniel saw in his image. Daniel, however, was deeply interested in the little horn which arose and which displayed such amazing characteristics. He inquired further of the angel who was interpreting to him the vision; and the angel answered:

"The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a

time and times and half a time. But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end." Daniel 7:23-26.

Does history produce any great power that proceeded out of the ruins of the kingdom of Rome, and one that has done the work described in the verse just quoted?

"Long before the fall of Rome," says the historian Myers, "there had begun to grow up within the Roman Empire an ecclesiastical state, which was shaping itself upon the imperial model. This spiritual empire, like the secular empire, possessed a hierarchy of officers, of which deacons, priests or presbyters, and bishops were the most important."

"The downfall of the Roman imperial government in the West was, further, an event of immense significance in the political world, for the reason that it rendered possible the growth in Western Europe of several nations or states in place of the single empire.

"Another consequence of the fall of the Roman power in the West was the development of the Papacy. In the absence of an emperor in the West, the popes rapidly gained influence and power, and soon built up an ecclesiastical empire that in some respects took the place of the old empire."—*General History for Colleges*, pages 348, 316.

A GREAT PAPAL EMPIRE

The historian here records two things requisite to the fulfillment of Daniel's prophecy: (1) The Roman Empire was broken up into the several nations of Europe. Those were the ten horns of Daniel 7 and the ten toes of Daniel 2. (2) The Papacy was an ecclesiastical empire that sprang out of the ruins of the old political empire of Rome. The organization was very similar, and the Pope took the place of the one-time emperor.

Let us note four points of identification between "the little horn" of this prophecy and the great papal system.

First, "he shall speak words against the Most High," was the prediction of Daniel. "We hold upon this earth the place of God Almighty," said Pope Leo XIII in 1894. "All names which in

the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope," exclaimed the great Catholic apologist, Cardinal Bellarmine. "If it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope. For he is of so great dignity and power that he forms one and the same tribunal with Christ," says Ferraris' Ecclesiastical Dictionary (R. C.) in praise of the Pope.

Surely the foregoing statements made by members of the hierarchy amply substantiate the prophecy.

A PERSECUTING POWER

Secondly, Daniel said, "I beheld, and the same horn made war with the saints." Even the tyro in history knows that the Papacy, through the Inquisition and other tribunals, persecuted millions in medieval times who dissented from the popularly accepted religion of their day. The tragedy of the Waldenses, the Albigenses, and the Huguenots is testimony enough to establish the fulfillment of this prediction.

Thirdly, "He shall think to change the times and the law," declares the prophecy. It is patent that this must refer to something other than ordinary laws, for it is nothing remarkable for a man in such a position and with such authority as has the Pope to alter human ordinances and laws at will. Inasmuch as the prophet is dealing with a religious situation, the only warrantable conclusion is that the prophecy here pertains to God's laws and to "times" established by divine mandate. Have we any evidence that the Papacy has ever thought to change these? We will allow her to testify for herself on this point. The Catholic Encyclopedia says:

"The Church, . . . after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord's Day."—*Vol. IV, page 153.*

This candid statement proves the attempted change in one of God's "times," for He set apart the seventh day of the week,

not the first, as holy time. But such an attempt is quite consistent with papal doctrine, for Ferraris' Ecclesiastical Dictionary declares that "the Pope is of so great authority and power that he can modify, explain, or interpret even divine laws."

Furthermore, when we compare God's law as given in Exodus 20 with the Ten Commandments as given in the ordinary Catholic catechism (as, for example, that prepared by order of the third plenary council of Baltimore), we find the second, third, fourth, fifth, and tenth commands greatly altered. The second is joined to the third, and the tenth cut in two. In the second commandment the words, "Thou shalt not bow down thyself to them," are changed to "Thou shalt not adore them." The fourth commandment, numbering more than ninety words in the Bible, is reduced to seven in the catechism, and the identity of the day removed.

These facts certainly establish the truth that the Papacy has thought "to change the times and the law." Thus we find the prophecy accurately fulfilled.

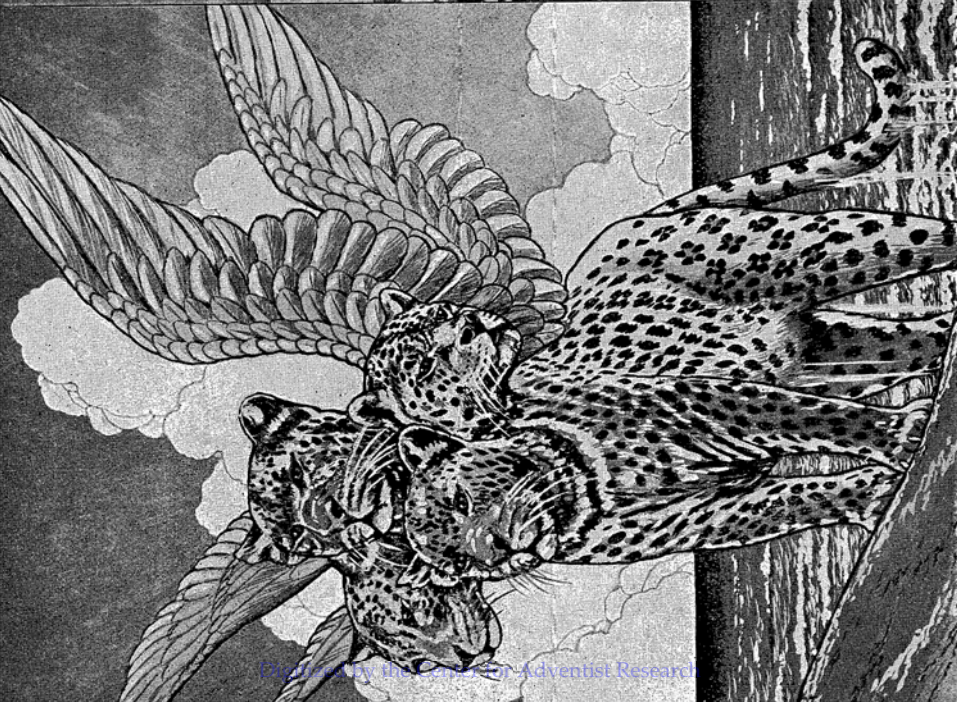
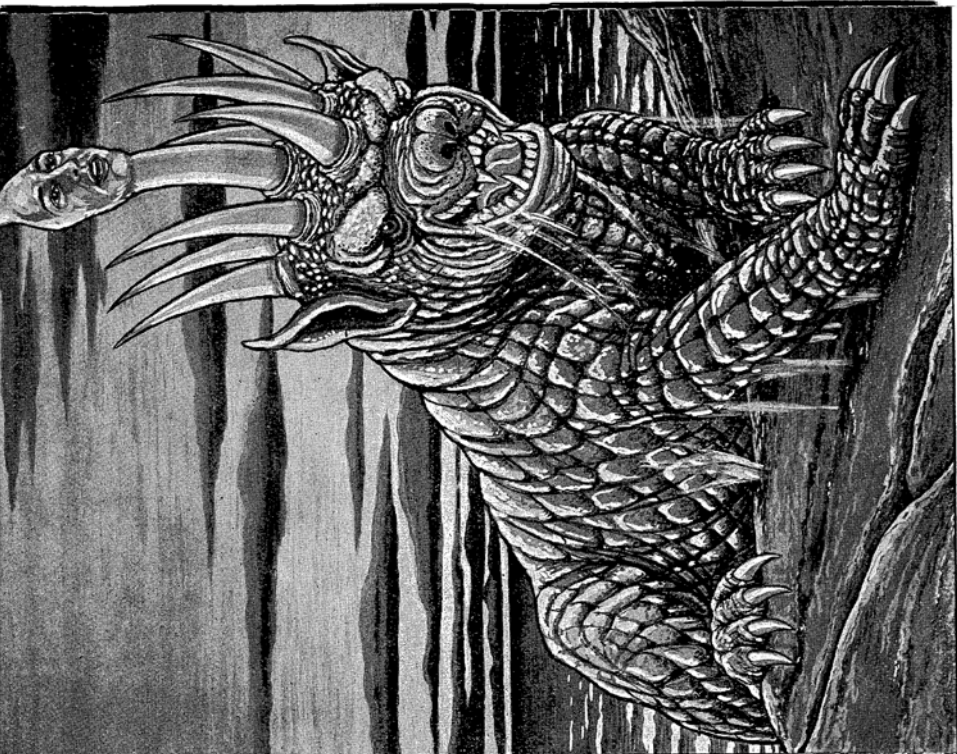
1260 YEARS OF SUPREMACY

Fourthly, the power represented by the little horn was to have a supremacy for "a time and times and half a time." The word "time" is a Hebrew expression for "year"; and, inasmuch as "times" means two years, we have here a period of three and a half years. The Hebrew prophetic year contained 360 days; therefore three and a half years amount to 1260 prophetic days. In prophetic time, and in accordance with the Biblical rule of Ezekiel 4:6, "each day for a year," we must reckon on a period of papal supremacy of 1260 years. These deductions are concurred in by practically all prophetic commentators.

The question now arises, Does history record a 1260-year period in which the Papacy enjoyed special power?

The lion with the eagle's wings in the upper picture on the opposite page represented the kingdom of Babylon—a lion for strength and an eagle for speed. The bear, raised on one side with three ribs in its mouth, typified Medo-Persia.





Yes, beginning with A. D. 538, when the famous decree of the Roman emperor Justinian went into effect declaring the Pope the "head of all bishops and the true and effective corrector of heretics," this 1260-year period is to be dated, for that decree decisively secured to the Papacy its ecclesiastical supremacy. And just 1260 years later, in 1798, the Papacy's ecclesiastical dominating influence in Europe received a shattering blow when the French Directory ordered Pope Pius VI taken prisoner and the papal throne declared vacant.

During much of the interim between A. D. 538 and 1798, the popes had ruled both church and state with a mighty scepter. Kings and princes had been forced to bow to the dictates of the Papacy, and "heretics" had often felt the heavy hand of "correction."

GOD'S KINGDOM THE CLIMAX OF HISTORY

On pages 33, 34 we quoted Daniel 7:23-26. The climax of the entire chapter, however, is found in verse 27: "And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Parallel to this is the climax of the vision of the great image in chapter 2. Daniel saw there that after Rome, world power and dominion would be divided among a large number of nations, but that eventually these multiple powers, represented by the feet and toes of the image, would be suddenly demolished by a stone cut out without hands which would become a mountain filling the whole earth. Daniel interpreted this thus: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44.

The third beast (see lower picture on opposite page), like a leopard, having four wings and four heads, represented Greece. The fourth beast was "terrible and powerful, and strong exceedingly." This weird and fearsome animal typified Rome.

Such, in brief, is the outline of history given by God through the prophet Daniel: Four universal empires,—Babylon, Medo-Persia, Greece, and Rome; then the world in a divided state until the end of human rule, with the papal system playing a commanding part during much of this epoch; then the establishment of God's very kingdom on earth.

Where are we who live to-day in this great outline of history given in advance?

Long since have the sands of time covered the four great empires that Daniel saw. The 1260 years of papal domination ended more than a century and a third ago. For nearly fifteen hundred years the world has been down in the feet and toes of Daniel's image,—divided rule the world around. What, then, is the next event on God's program for this world? The coming of that stone cut out without hands which is to fill the whole earth, so that it can be said that "the kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign forever and ever." Revelation 11:15.

ACCORDING TO DIVINE SCHEDULE

In view of the fact that we have found Bible prophecy to be so absolutely reliable and always fulfilled to the very letter, surely no reader of this book will care to or dare to doubt that God's kingdom will in its scheduled time succeed the kingdoms of this world just as Medo-Persia followed Babylon, as Greece succeeded Medo-Persia, as Rome rose after Greece, and as the ten kingdoms followed Rome. The divine schedule of the great drama of empires as given by the mighty Ruler of all things twenty-five centuries ago moves along to-day toward its one great objective,—one king, one kingdom, one people, one God, with harmony and peace and goodness and righteousness covering the earth as the waters cover the sea.

And it has been reserved for our day and generation to witness this climactic event in the history of our world!



Bible Prophecy Focuses on Our Age

What is prophecy to be for the Christian believer?

ANSWER: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." 2 Peter 1:19.

What prophecy of the Scriptures leads directly to our own day?

ANSWER: The prophecy contained in the second chapter of Daniel. Here we are told that God gave to the king of Babylon, Nebuchadnezzar, in the form of a dream, a representation of the world's history to the end of time.

What symbol was employed to represent history in this dream?

ANSWER: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." Daniel 2:31.

Of what was the head of the image made, and what did this head represent?

ANSWER: "This image's head was of fine gold." Verse 32. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

NOTE: Under Nebuchadnezzar and his successors, Babylon arose to supremacy. She indeed became "the golden city," which sat a queen and had no rivals. This state of affairs continued until 538 B. C.

What next was to occur according to this prophecy, and what symbol is used?

ANSWER: "His [the image's] breast and his arms of silver." Verse 32. "And after thee shall arise another kingdom inferior to thee." Verse 39.

NOTE: This second kingdom was Medo-Persia, which under Cyrus attained to world leadership.

What power was to succeed Medo-Persia?

ANSWER: "His belly and his thighs of brass." Verse 32. "And another third kingdom of brass, which shall bear rule over all the earth." Verse 39.

NOTE: The successor to the Persian monarchy was Greece, which under her great general Alexander ruled from Macedonia to India.

What are we especially told concerning the fourth world power?

ANSWER: "His legs of iron." Verse 33. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these shall it break in pieces and bruise." Verse 40.

NOTE: Iron is a fitting symbol for the fourth empire, Rome, which indeed broke in pieces and subdued all other powers.

But what should succeed the power of Rome?

ANSWER: "His feet part of iron and part of clay." Verse 33. "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." Verses 41, 42.

NOTE: No great universal empire succeeded to the dominion of Rome. Instead, the fourth empire split into fragments which still survive in the modern nations of Europe. These fragments, says the prophecy, are partly weak and partly strong; as indeed the nations of Europe are to-day. Yet no one, according to the scripture, would be able, either by skill or by force, to weld these fragments into one great empire like that of Rome or Greece or Medo-Persia or Babylon. They should remain divided until the end of time.

What is the fifth universal monarchy?

ANSWER: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

NOTE: The last great kingdom is the kingdom of God. It is to be set up without hands,—no human power establishes it. It is to be an eternal kingdom, "which shall never be destroyed." The time of its setting up, as we know from other scriptures, is at the second coming of Christ. Though this kingdom has not yet been established, the fact that we have been living so long in the toes of the image,—that is, under the political organizations represented by the dividing of the Roman Empire into the states of modern Europe, shows that we must be close to the time when that everlasting kingdom shall be realized. May we all be enrolled among its subjects!

The Second Coming of Christ

IN THE preceding two chapters, we have studied briefly the great changes that impend in this old world of ours. That we are nearing the end of one epoch and the beginning of another is universally felt even by those who have no Scriptural basis for their view. We believe that the present crisis in world affairs, with all the scores of fulfillments of Bible prophecy we are now witnessing, unmistakably point to the early return of Jesus Christ to this earth.

We very well know that with many to-day the great truth of the second advent of our Lord is not popular. This has come about chiefly for two reasons: (1) Some good souls who have more zeal than knowledge have brought the second advent into disrepute by time setting, and by bizarre ideas regarding it; (2) the rise of "Modernism" in the Christian church, which wants to rule out the second coming of Christ, on the grounds that man can handle this world's affairs very well without His intervention.

But despite all this, Christ is coming again; God has promised it, the prophecies point to it, and our undone world demands it.

But you may ask, "Is there Scriptural basis for belief in the second coming of Christ?"

Yes, a firm basis, for more than twenty-five hundred times is the second advent of Christ mentioned in the Bible. Indeed, the Bible and belief in the second coming stand or fall together. The testimony concerning this event is so interwoven with the fabric of the Scriptures from Genesis to Revelation, that to destroy the one is to destroy the other. Ever since time began, God has had His prophets writing of the "restitution of all things,"—the second coming of Christ. Peter, in his second great sermon, testified that God "shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:20, 21. Enoch, one of the earliest prophets, and "the seventh from Adam, prophesied of these, saying, Behold, the Lord com-

eth with ten thousands of His saints, to execute judgment upon all." Jude 14, 15. David oftentimes in the Psalms glories in that time when Jehovah will establish His kingdom on earth. See Psalms 2:8; 22:27-31; 45; 50:1-5; 72; 110; etc. The major prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, all give extended reference to the day when the righteousness of God will cover the earth as the waters cover the sea. The books of Hosea, Joel, Amos, Obadiah, Micah, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi abound in promises of "the day of the Lord."

The last prophecy of the Old Testament and the last of the New are both prophecies of His coming,—Malachi 4:1-3 and Revelation 22:20. Listen to Job's declaration of sublime faith in a living and a coming Saviour: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19:25. To the Thessalonians Paul declared that "the Lord Himself shall descend from heaven," and "the Lord Jesus shall be revealed from heaven." 1 Thessalonians 4:16; 2 Thessalonians 1:7. John said, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Revelation 1:7. The promise of the two angels who lingered to comfort the disciples after Christ's ascension was, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Besides these valid and cheering assurances, we have the testimony of Christ Himself. He, of course, is the central and commanding figure in the second advent; and because He is, and because He is God, His word is final.

While still sitting with His disciples at the table of "the last supper," He gave them this assurance: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. And among His last words on that occasion, spoken just before He went out to Gethsemane, where the betrayal took place, were, "I will not drink henceforth of this fruit of the vine, until that day

when I drink it new with you in My Father's kingdom." Matthew 26:29.

Again He says: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." Matthew 25:31, 32.

The great parable of the ten virgins (Matthew 25:1-13), the parable of the talents (Matthew 25:14-46), and several others of the parables of Christ, were given as lessons in preparation for His second coming. And the twenty-fourth chapter of Matthew is devoted largely and directly to the subject, "What shall be the sign of Thy coming, and of the end of the world?"

The entire teachings of Christ while on earth must be nullified if His pronouncements on His second advent are to be deleted. If we accept Christ and His mission on earth the first time, we cannot escape the fact that He has promised to come the second time. And He is as good as His promise.

HOW WILL CHRIST COME?

Let us seek the answers from the Scriptures as to how, why, and when Christ shall come again.

How will Christ come? Is the second coming of Christ fulfilled at the death of a Christian, in the conversion of a sinner, in a "secret rapture" to the elect only, in a gradual infiltration of goodness into society at large? No, these ideas are all perversions of the plain and evident teachings of God's word.

The coming of Christ will be as literal as His ascension into heaven. He Himself said, "If I go, . . . I will come again." John 14:3. At the ascension the comforting angels said, "*This same Jesus*, which is taken up from you into heaven, shall so come *in like manner* as ye have seen Him go into heaven." Acts 1:11. (See picture on page 56.) He went away personally, literally. He will come again personally, literally. Does not Paul say that "the Lord *Himself* shall descend from heaven"? 1 Thessalonians 4:16.

Will His coming be secret? Jesus Himself answers that question when He says, "Then shall all the tribes of the earth mourn,

and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30. "Behold, He cometh with clouds; and *every eye shall see Him*," said John. (Revelation 1:7.) "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," are the words of Christ. (Matthew 24:27.) Numerous texts use the very word "appear" in connection with Christ's second coming; and if He is to "appear," His coming cannot be in anywise secret. See Colossians 3:4; 1 Peter 5:4; 1 John 2:28; 1 John 3:2; 1 Peter 1:7; 1 Timothy 6:14; 2 Timothy 4:1. When Christ comes down the flaming skies, all the world will know it; that glorious event is to be the climax of earth's long and trouble-filled history.

SIX REASONS FOR CHRIST'S COMING

Why will Christ come? The answer to this query is sixfold,—to raise the dead, to judge the world, to save His people, to destroy sin, to restore all things, and to assume the rulership of the world for eternity.

First: Throughout the long ages, multiplied millions have gone to their sleep in death in the hope of a resurrection through the power of God. One of the very first acts of Christ when He comes again is to call His sleeping ones from their graves. (1 Thessalonians 4:16, 17.) They then will be changed from mortality to immortality, and be clothed with eternal incorruption. (1 Corinthians 15:51-53.) They shall become like their Life-giver. (1 John 3:2.)

Second: The judgment of God upon both the living and the dead centers in the second coming of Christ. (Jude 14, 15; Psalm 96:13; 2 Timothy 4:1.) At that time occurs the final separation of the righteous and the wicked; i. e., those who have accepted Christ as their Saviour will be set apart from those who have rejected Him. (Matthew 25:31, 32.) To the righteous will be given everlasting life in the kingdom of God, but the wicked will be eternally destroyed. (Matthew 25:34, 41.)

Third: Those who throughout the ages have believed on God and who have followed Him will in that day enter into their

reward; for the second coming of Christ is the climax of the plan for man's salvation. (Hebrews 9:28; Luke 14:14; 2 Timothy 4:8; Revelation 22:12.)

Fourth: One of the greatest events that will take place as the result of Christ's advent is the destruction of all evil. Never again will anything but goodness and righteousness be known throughout God's broad domain. In that sin-cleansing day, all those who have willfully allied themselves with sin and refused separation from it, will be destroyed with it. (2 Thessalonians 1:7-10; Revelation 11:18; Malachi 4:1; 2 Peter 3:10-14; Nahum 1:9.)

Fifth: As a result of Christ's coming, the earth will be restored to its original Edenic state,—sinless, deathless, knowing only perfection, filled eternally with the harmonies that exist in God's own heaven, and inhabited by redeemed men and women who shall know only peace and happiness and righteousness forever. (Acts 3:20, 21; Isaiah 65:17; Psalm 37:11; 1 Corinthians 2:9; 2 Peter 3:13; Revelation 21:1-5; Isaiah 32:18; 33:24; 35.)

Sixth: God shall assume the rulership of the world, and "the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zechariah 14:9. See also Revelation 11:15; Daniel 2:44; 7:14; Micah 4:7; Luke 1:33.

EXACT TIME NOT KNOWN

When will all this come to pass? Let us be most emphatic in replying that no certain date can be given, and those who attempt to set a definite time for the return of Jesus err most grievously. Said the Master, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36.

You may rejoice, "If only God knows about it, isn't the second advent, then, some distant, misty affair, and no concern of ours to-day?"

Let no one assume such an indifferent, careless attitude toward this great climax of all things, for it is imminent in our time, and drawing closer every day. Although Christ was explicit in telling us that the exact day and hour is unknown, yet He was equally careful to tell us that we should know when it

is near. "Learn a parable of the fig tree," He said; "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [the second advent] *is near, even at the doors.*" Matthew 24:32, 33. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

SIGNS THAT HIS COMING IS NEAR

The question immediately arises, What are "these things" that foreshadow the approach of Christ, and are unmistakable omens of that great day?

According to our Lord's own great prophecy, as recorded in Matthew 24 and Luke 21, He gives us these signs of His return:

The spread of the gospel to all parts of the world. (Matthew 24:14.) Already the Bible has been translated into upward of a thousand languages and dialects, and heralds of the cross are to be found everywhere, even in the remotest sections of earth.

The darkening of the sun and moon, and the falling of the stars. (Matthew 24:29.) History tells us that the former occurred May 19, 1780, and the latter November 13, 1833.

An increase of evil and crime in the world, Jesus said, would indicate the approach of His second advent. (Matthew 24:12.) (The word translated "iniquity" here is in the Greek the word "lawlessness.") Surely our generation has witnessed a fearful increase in crime and lawlessness.

Earthquakes, famines, and pestilences; international friction and conflict, are cardinal signs of His coming. (Luke 21:10, 11.) The greatest war and the greatest earthquakes, famines, and pestilences in the history of mankind have all occurred since 1914.

"Distress of nations," "men's hearts failing them for fear," are additional tokens of His return. (Luke 21:25, 26.) Surely history offers no parallel to the present distress among the peoples of the world, and to the foreboding and despair that have seized the heart of humanity. Uncertainty and fear are writ large on almost every countenance.

Other signs of Christ's soon return as given us in the New Testament are:

The rising of "the kings of the East" in preparation for mighty conflict, perhaps with Occidental powers. (Revelation 16:12, 16.) It is all too obvious that within recent years the Orient has taken on new life and a new militancy toward the West.

War preparation running counter to peace propaganda. (1 Thessalonians 5:2, 3; Joel 3:9, 10, A. R. V.) The vivid fulfillment of these prophecies are sketched in the first chapter of this book.

The craze for pleasure crowding out the love of God. (2 Timothy 3:1, 2, 4, 5.) How graphically and faithfully these verses describe our present age!

A general decadence and lack of morality. (2 Timothy 3:1-4, 13.) It is quite unnecessary to point out the fact that all too well does the present age fill in the sordid outline this prophecy gives us.

A great apostasy within the Christian church. (2 Timothy 4:1-4; 2 Peter 2:1, A. R. V.) In recent decades a strange gospel has been preached from many of our pulpits, a religion that minimizes and even openly derides "the faith which was once delivered unto the saints;" that takes away the miraculous and supernatural element from Christianity; that would make the Bible and its revelation of truth only human documents; that impugns the deity of Christ, His vicarious atonement, His birth, His death, His ascension; that explains away in sophistry and speculation the great doctrines of Christianity, such as the divine creation of the world, the fall of man, God's plan for his redemption.

Yes, all the prophecies regarding the second coming of Christ are being most literally fulfilled in our own day; and Jesus said that when we should see these things, we should know that His coming is near, "even at the doors."

In the face of such a weight of evidence as has been amassed in these three chapters, how can anyone dare to disbelieve that Jesus is coming again, or that His advent will long be delayed? Surely, as Peter said, "We have not followed cunningly devised

fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1:16.

Our world needs Jesus. To be sure, for nineteen hundred years we have had Him in the Spirit; but we need Him actually and literally and personally to become the governor of the nations and the ruler of a world made new by His own creative power. Long ago the promise was given that some day "the government shall be upon His shoulder." Isaiah 9:6. Thank God, that day is rapidly approaching. We poor human beings have muddled along for countless generations trying to work out a perfect world; and have dismally failed! The afflictions of mankind are still with us, and are worsening year by year. We need the intervention of God in human affairs. We need an abrupt about-face. We need an injection of divinity into the blood stream of humanity. We need what only God and His Son can give. And all this is wrapped up in the truth of the second coming of Christ! It is no wonder that this precious truth is called "the hope of the church" and "the hope of the world." It is indeed. Without it, the outlook is dark and gloomy. With it, we can rejoice and lift up our heads; our redemption is drawing nigh. Without it, we would become pessimists and cynics. With it, we can be optimistic and joyful and radiant, for humanity's sorrows shall soon be dissolved in God's glory.

"Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God? . . . Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in His sight." 2 Peter 3:11, 12, 14, A. R. V.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

The Second Coming of Christ

What promise did Jesus give His disciples before He left them?

ANSWER: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

Will Jesus appear personally, or merely as a spirit?

ANSWER: "And when He [Jesus] had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

NOTE: The angels who appeared to the disciples definitely declared that as Jesus literally and physically and personally left them at the time of His ascension, so should He return "in like manner,"—physically, literally, personally.

Will His coming be secret, or known to only a select few, or known to all the world?

ANSWER: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:26, 27. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Revelation 1:7.

May anything be known about the time of the Saviour's appearing?

ANSWER: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matthew 24:34.

NOTE: We should set no definite time for Jesus' appearing. "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36. Nevertheless our Saviour gave certain signs to indicate when His coming should be near; and the generation which hears the proclamation of the Saviour's near return may know that they shall see Him come in the clouds of heaven.

Who will come with Him?

ANSWER: "The Son of man shall come in His glory, and all the holy angels with Him." Matthew 25:31. "The Son of man shall come in the glory of His Father with His angels." Matthew 16:27.

Why does the Saviour come?

ANSWER: "Then He shall reward every man according to his works." Matthew 16:27.

NOTE: Under the present order of things, men are not rewarded according to their works; the wicked often enjoy ease and prosperity while the good suffer and are afflicted. But Christ comes to execute righteous judgment, and to bring a just reward for all men. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

What will at this time happen to those who have neglected the preparation of character necessary to meet God?

ANSWER: "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:14-17.

What will be the attitude of those who through Jesus Christ have made their peace with God?

ANSWER: "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

What is the reward of those who have truly yielded their lives to the will of God?

ANSWER: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:17. "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." Revelation 21:3-5.

The Bible and Its Message True

THE world needs a new introduction to the Bible. A treasure at all times, it is supremely essential in times like these.

"When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope."

Among all the books of the world and the literature of all ages, the Bible holds a unique and commanding position. It is made up of sixty-six books, each with a definite message and apparently complete in itself. These were written at various times during a period of fifteen centuries by approximately forty penmen. Among these writers were men of every rank and class,—the rich, the poor, princes, statesmen, prophets, poets, doctors, captains, legislators, taxgatherers, herdsmen, untutored fishermen, gifted philosophers; men educated in Egypt, in Babylon, in Jerusalem; men in the desert, men in captivity, and men at the zenith of human greatness. These authors, representing five great civilizations, wrote history, prophecy, poetry, philosophy, theology, sermons, songs, warnings, prayers, moral laws, civil laws, and rules of hygiene, diet, and sanitation,—all parts of God's everlasting gospel. What an opportunity for conflict of opinions and confusion of ideas! We might naturally expect a babel of voices.

But, no; while the Bible is composed of many books, it is one book in spirit, a unit in message. Study it from Genesis to Revelation, and there is no discord. A careless or a casual reading may present seeming discrepancies. Like the children who were given the dissected block map, nothing at first appeared to fit, and everything seemed out of joint. But finally, on the reverse side of the blocks, the little folks discovered the likeness of a man; and with that as a guide, they readily pieced it together.

Even so, as a background of the Book, the person and presence of Christ pervades every part. There is one master theme, one marvelous story that runs from cover to cover. Patriarchs

and prophets of the Old Testament featured minutely the first advent of Christ. In the New Testament, all this was remarkably realized in the life and work of Jesus of Nazareth. Search the Scriptures carefully, and the apparent confusion vanishes. The purpose and design is seen as one. The meaning becomes clear. Every part and portion, every precept and parable, every type and symbol, every prophecy and miracle, fit together in the divine mosaic of the gospel.

The Bible reveals order and sequence. It opens with the phrase: "In the beginning God," and closes with the benediction: "The grace of our Lord Jesus Christ be with you all." The first two chapters describe the Eden that was lost; the last two foretell the Paradise to be restored. The third chapter of the Book tells of the entrance of sin, and the age-long controversy between good and evil; the third chapter from the close gives the final exit of sin, and the end of the warfare between Christ and Satan.

This Volume takes man from the barred entrance of the lost estate, and leaves him before the open gate of the New Jerusalem, where the Spirit and the bride extend the glad welcome to "who-soever will." Instead of the fateful words, "Thou art cursed," pronounced in the hearing of our first parents, the glad proclamation goes forth: "There shall be no more curse."

How was this masterpiece produced? "All Scripture is given by inspiration;" that is, it is "God-breathed." It "came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Timothy 3:16; 2 Peter 1:21. Every page bears the divine credentials. From beginning to end, one inerrant voice speaks in love and power to the lost sons and daughters of the human family. Read it reverently, and you will find it the voice of God to your soul.

The Bible is the only classic in the world that presents a compassionate God seeking lost, ruined man. The Vedas, the Zend-

The Scriptures are not of human invention, for "men spake from God, being moved by the Holy Spirit." In the picture on the opposite page we see the artist's conception of one of the prophets, led by God's Spirit, dictating his Scriptural book to an amanuensis.





Avestas, and other volumes from the gardens of the East picture an offended, irritated deity to be appeased and propitiated. But "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. As soon as man sinned, and while Adam was yet in Paradise, the Lord sought him saying, "Where art thou?" He called to Abram in Ur of the Chaldees, to Moses and Elijah in Mount Horeb, to Israel by the fleshpots of Egypt, and again as they wept by the rivers of Babylon. With a tenderness and a yearning that transcend and baffle human comprehension, He followed them in all their waywardness and rebellion, pleading with them, even as He pleads with us, "Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11.

Finally, as the supreme evidence of divine love, God sent His only-begotten Son "to seek and to save that which was lost" by the tragedy in Eden. (Luke 19:10.) He set His face toward Calvary; and the cross of Christ, "towering o'er the wrecks of time," stands as a witness to the infinite value God places upon His earthly children. Human ingenuity never devised such a Saviour; human authorship never produced such a volume! Permeated throughout by the influence of the Unseen, it will ever continue "the word of God, which liveth and abideth forever." 1 Peter 1:23.

THE INDESTRUCTIBLE BOOK

The vitality of the Bible cannot reasonably be ascribed to chance or fortune. Consider the many priceless histories, memoirs, essays, and other works of literature and art that have wholly perished from the earth. Consider, too, that the Bible has been the target of fiery persecution, atheistic onslaught, and subtle criticism. "Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with

At the ascension (see picture on opposite page) the angels said that "this same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." He ascended visibly, personally, and literally. He will return "in like manner."

a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it; but the word of God still endures."

A Paul may be imprisoned, but the word is not bound. The Bible has been the most hated of books, but hatred cannot destroy it. Royal edicts and legislative decrees cannot successfully proscribe it. Fires and persecutions cannot annihilate it. Voltaire and Ingersoll may crusade against it: infidel France and Communistic Russia may war upon it with sledge-hammer blows: the hammers wear themselves out, but the anvil is still strong and unimpaired, for it is "the word of God which liveth and abideth forever."

For hundreds of years, God kept in reserve more than 35,000 ancient manuscripts to emerge at length from their hiding places, and triumph over the infidel and the blasphemer. During the past century and more, the archæologist and the linguist have been diligently at work in old Bible lands. In all this labor with pick and spade, not one fact has been unearthed to discredit the historicity of the Bible; while countless inscriptions and data have been brought to light confirming the sacred story of Holy Writ. Tons of Bible manuscripts have been recovered from sandy wastes and mountain side, from obscure retreats and once-populous centers, from cathedral ruins and convent cells, written on all kinds of material, in Greek, Syriac, Coptic, Armenian, Latin, Ethiopic, Arabic, and other languages, some by skilled scribes, others by the crude hand of a peasant, rich men's Bibles, poor men's Bibles, church Bibles, school Bibles, family Bibles, prepared in the early morn of Christianity, and coming down to us by hundreds of different routes, yet all telling the unparalleled story of the cross and its meaning.

By thousands of divine providences, God has preserved and verified His word. Critics who declared the New Testament, in part or whole, to be the product of an after generation now submit to the overwhelming evidence that it was written in the first century, A. D.; while those who contended that the miracles of the Gospels and the book of Acts were additions to the original, inserted by skillful editors of a later era, are completely silenced. The New Testament text is the same as that which came from

the hands of the apostles. There has been no "brilliant patch-work." Aside from slight verbal differences, it has spoken the same in every era, even as it does in every language. Nothing has been taken out of it. Nothing has been put into it. Mighty empires have disappeared and lordly cities have crumbled to dust. The grass withers and the flowers fade; but the word of God "liveth and abideth forever."

A century and a half ago, the infidel boasted that the Bible would soon be a relic to be found only in the curio shop or museum. At that time, it spoke to the world in about fifty languages; to-day, it tells the gospel story in more than nine hundred tongues and dialects, and speaks a new language on an average of once every thirty-five days. The first book ever printed was a Bible; and during the years since that first volume issued from the little press of John Gutenberg, about eight hundred million copies have been produced,—more than two portions of the Bible in book form for every five persons living on the globe.

Like an encyclopedia, the Bible treats of countless themes. No human genius has ever scaled such literary heights or penetrated to such depths. Its history is wholly authentic, as attested by the world's best scholarship. Its science is impregnable, and is not at war with any known facts of the physical world. Its philosophy is unequalled, and its laws the foundation of the world's jurisprudence. The charm of its narrative, the faithful delineation in its character sketches, the beauty and pathos of its prose and poetry, the directness and forcefulness of its style, the exalted standard of morality, and the atmosphere of marvelous love permeating all, place it in a class by itself, never equaled or approached by human genius.

THE BIBLE A UNIVERSAL BOOK

The Bible is a universal Book, and speaks alike to the king in his palace and the untutored pagan of the jungle. In its pages, every need of the human heart is anticipated and satisfied. No one is omitted or forgotten. To the little ones it says: "Of such is the kingdom of heaven." Matthew 19:14. To young manhood and womanhood it appeals: "Love not the world, neither the

things that are in the world." 1 John 2:15. To declining years it brings joy: "The hoary head is a crown of glory." Proverbs 16:31. It greets the blind with the welcome word: "Receive thy sight" (Luke 18:42), and brings new hope to the paralytic with the command: "Arise, and take up thy bed, and go thy way" (Mark 2:11).

It tells the toiler that he is the child of a king, and bids the monarch remember that he is a servant of God. It shows the poor the path to eternal riches, and instructs the capitalist how to conduct his business, and where safely to deposit his treasures. To one whose life is a sad, stained tangle, it says: "Neither do I condemn thee: go, and sin no more" (John 8:11); while to millions of burdened, troubled hearts, it speaks: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest" (Matthew 11:28).

The word contains approximately one thousand predictions of future events, eight hundred of which are recorded in the Old Testament. Many of these have been minutely fulfilled in the subsequent history of the church, and in the rise and fall of empires. Some of its prophecies are to-day crystallizing into history, while others apply to the coming judgment and future inheritance. Of the entire number, not one failure can be demonstrated. Some may have been misinterpreted and misapplied, but no prophecy has miscarried or failed. No less than three hundred of these prophecies center in the person and work of Jesus Christ. In Him was fulfilled the predictions of seers and the hopes of a hundred generations; in Him culminated the types and shadows of the Levitical service. Thus inseparably are the two portions of Holy Writ dovetailed together. "In the Old, the New is concealed: in the New, the Old is revealed."

SCIENCE TESTIFIES

In the Bible, the Author of science anticipated numerous modern discoveries. For centuries philosophers ridiculed the Scripture statement that the wind, or atmosphere, has weight (Job 28:25); but modern physics has found it to have a sea-level pressure of fifteen pounds to the square inch. Until the time of

Galileo, men scorned the divine assertion: "He hangeth the earth upon nothing." Job 26:7.

Thousands of years ago, when every worldly-wise man supposed the earth to be flat, Inspiration was talking about its orbit, or "circle." Isaiah 40:22. Yet more, in disclosing some of the secrets of nature, of day and night, God told the ancients of the earth's revolution on its axis: "It is turned as clay to the seal; and they stand as a garment." Job 38:12-15. As the earth turns toward the great "seal," the sun in the heavens, it is clothed with garments of light and verdure; as it turns its face away, it is shrouded in darkness, ice, and snow.

Have you sometimes been tempted to think of this as a chance world? Step out with us beneath the evening firmament with its myriad silvery lamps ablaze. Consider the satellites, planets, suns, systems, and island universes, all suspended in space, yet all marching onward in their courses with a precision, a harmony, and a majesty, manifesting a parent mind that is infinite. "The heavens are telling;" they declare the glory of God. They manifest His handiwork.

Consider the countless forms of plant and animal life about us, their unique and wondrous distribution throughout air and ocean, continent and island. View the minuteness and perfection of cell structure, and observe that the most highly polished needle tip produced by man is crude and unshapely in comparison with the sting of bee or wasp. Verily, the whole earth teems with the Creator's glory.

Reflect upon man, that masterpiece of intricately fashioned anatomy, with multiple functions so admirably adapted to every needful requirement, his nerve and brain tissues organized into intelligence, reason, and love. With the psalmist, we exclaim: "I will praise Thee; for I am fearfully and wonderfully made." Psalm 139:14. "In Him we live, and move, and have our being." Acts 17:28.

Science has made great strides, has well-nigh revolutionized the world of thought and action; yet it is powerless to discover the ultimate source of power and matter. He who set bounds for the ocean, saying, "Hitherto shalt thou come, but no further: and

here shall thy proud waves be stayed" (Job 38:11), has likewise fixed a line beyond which the most astute wizard of science may not pass. Many of these sages, baffled and overwhelmed by the enigmas of nature, surrender in their scientific quest, and bow to the irresistible conclusion of an "all-powerful Superbeing, author and legislator of the physical universe and the moral world."

Compared with the vagaries, absurdities, and preposterous theories of evolution, how simple, straightforward, and consistent is the Scripture record of creation! To conceive that this universe, this planet, and all the varied forms of life upon the globe evolved and developed themselves, would require a far greater stretch of credulity than to accept the statement: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9.

EVOLUTION AND CHRISTIANITY INCOMPATIBLE

Were evolution a fact, then God did not create man perfect in the beginning, and the story of the fall of man in Eden is but a myth. Again, if there never was a lost Paradise or a lost man, what is the meaning of the phrase, "The Son of man is come to seek and to save that which was lost"? The whole story of redemption were then but an impious fabrication, and the promise of His second coming only an ephemeral dream. Yes, ponder the theme as we will; reflect upon it from every angle; there is but one alternative: *If we substitute the evolutionary hypothesis in place of the first three chapters of Genesis, we thereby degrade the Bible to the level of a pagan classic, and rob Christianity of every divine element.*

The Bolshevik declares war upon the Bible, and the atheist utters his blasphemy. Yet the greatest present menace to true Christianity comes from the house of its professed friends. While making "their polite bow to Jesus Christ," and masquerading in Christian apparel and under Christian names, an ever-increasing number of Modernists issue forth from our colleges and universities to fill the Protestant pulpits of our land, to serve as educators

of our children, and to turn the hearts of multitudes away from the inspired Guidebook. They deny the divinity of Christ, His creative might, His virgin birth, His miracles of mercy, His vicarious death, His atoning blood, His resurrection, His ascension, the surety of His second coming as King of kings, and His divine power to cleanse the heart and transform the life. Against this camouflaged atheism, we sound a vigorous warning.

At a time like this, when the pillars of church and society, of government and industry, yes, of civilization itself, seem toppling to ruin, when nothing appears safe or secure, many a troubled heart cries out: "Oh that I knew where I might find Him!" Job 23:3. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." Psalm 42:1, 2.

You will never find Him in the illusive teachings of the liberal. Modernism is growing, changing, and rapidly becoming a temple without God. Says one of its spokesmen: "God means to us just that unifying influence which makes men long for a brotherly world;" while others define God as "the mysterious good of the inner life," as an influence, a symbol, a trend, or as "our conception of certain cosmic activities." What paganism!

But the word declares: "Hear, O Israel: The Lord our God is one Lord." Deuteronomy 6:4. "When the fullness of the time was come, God sent forth His Son" (Galatians 4:4) to be born in Bethlehem, to live the life of humanity, to die upon Calvary's cross. And let it be observed that just as the creation story is the foundation of the Biblical narrative, so the resurrection of Christ from the tomb is the—

KEYSTONE IN THE ARCH OF CHRISTIANITY

The founders of all the great world religions died. Of the entire number, Christ is the only one who actually arose from the dead. "Indeed," declared Dr. Westcott, eminent Greek and Hebrew scholar, "taking all the evidence together, it is not too much to say that there is no single historic incident better or more variously supported than the resurrection of Christ." Everything in the Bible, everything in Christianity, revolves about His vic-

tory over death; and that supreme miracle establishes the Bible and Christianity as a divine revelation.

Think of those disciples looking upon Christ as a monarch in disguise. Soon they expect to share with Him the honors of high office. But what a bolt from the blue! He is dead! Their hopes crash! Was He an impostor? Three terrible days pass, then all is changed. They become new men, and move like a conquering army. From village to village, from nation to nation, they carry the tidings: "Christ is risen, indeed," and "we are His witnesses."

There were more than five hundred who knew the actual facts concerning Christ's death, burial, and resurrection. (1 Corinthians 15:3-6.) Picture this group of men, without education, money, influence, or state aid, forming and executing the noblest scheme that ever blessed our world. Can you imagine men guilty of imposture and fraud uniting in the most solemn and successful enterprise of the ages for moral uplift? See them banish every thought of personal advantage. See them face only scorn, persecution, and martyrdom. See them all persist in their conspiracy "to cheat the world into piety, honesty, and benevolence." Remember that none of them ever turned traitor, or thought to purchase his own security by exposing the huge falsehood. By no stretch of imagination can we fancy all these men being deceived, or of uniting in a giant scheme of deception! Swindlers and knaves do not work like that.

Pentecost and all that followed was based upon the fact that Christ arose from the dead. About three years later, the scholarly, influential young Saul enlisted as the fiery persecutor of Christianity, and trained his brilliant powers of learning and logic to investigate the supposed myth, to uncover the plot, and to crush the infant church. But the champion himself was overwhelmed by the evidence. He surrendered. He gave up all his cherished hopes and ambitions. He parted company with lifelong friends and esteemed associates. He counted all but loss that he might win Christ. What a change was wrought! The arch-enemy became the valiant soldier of the cross, the great apostle to the Gentiles.

In these days when men pervert the teachings of Jesus, deny His deity, despise His precious blood, and disbelieve His resurrection, the old question comes to us with new emphasis: "What think ye of Christ?" The unshaken verities of His life, sacrifice, and triumph, stand out before us. They invite investigation. They challenge unbelief. Why should any remain indifferent? Why not know the evidence? Why not definitely take your stand either for or against Him? What far-reaching consequences depend upon your decision! For "this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." John 17:3. Delay is perilous. Come to-day; and in fellowship with the great Friend of mankind, know the joy of pardon, the sweets of perfect trust, and find full satisfaction for your soul hunger.

NO HEART APPEAL IN MODERNISM

Of all religions, genuine Christianity alone possesses a pure, fervent, heart appeal. To some, Modernism may present a certain mystic, intellectual lure; but it leads on and on through the quagmire of subtle philosophy, ancient classics, religious anarchy, and hollow infidelity to no particular port or destination. And with this new paganism enthroned in the universities, seminaries, and many popular pulpits of our land, what are the results? During a recent year, the official reports of sixty thousand American churches revealed not one soul brought to Christ. In lands afar, mission budgets dwindle toward the vanishing point; missionaries are recalled; imposing mission plants that formerly were beehives of activity are now well-nigh deserted; while the remnants of the missionary army are found, as a rule, not bent upon the task of bringing darkened men to the feet of the Crucified, but employed principally in teaching the technical sciences, conducting social uplift, or studying comparative religions with the native peoples.

In this time of missionary retreat, there stands out a remarkable exception. One society, numerically small, pushes onward to new gospel triumphs in a hundred fifty lands; enters approximately thirty new language areas a year; operates many hun-

dreds of schools, sanitariums, hospitals, and dispensaries; issues from its many publishing houses millions of dollars' worth of gospel literature a year; and to men and women of some four hundred tongues and dialects, preaches the message of a crucified, risen, and soon-coming Saviour. Do you ask why? Here is a people who whole-heartedly accept the Bible as the living word of God, and who hold tenaciously to evangelical Christianity.

BIBLE TRANSFORMS HUMAN HEARTS

Whenever given an opportunity, the Bible does its work of transforming hearts and homes, communities and nations. Not long ago, a thief stole a purse from a religious worker, and later returned it with the contents untouched. Why? In it he found a penny Gospel of Luke. There he read the wonderful story of dying men restored to health, of blind men given sight, of deaf ears opened to hear, of life-long cripples arising to run with the vigor of youth, of thieving embezzlers changed to upright citizens, and of Jesus, too, who died upon the cruel cross to save sinful men. It was enough. The thief's heart was won, and the money was returned.

For nineteen centuries, and in many lands and climes, the Book of God has been performing just such miracles as this. Through its mighty influence, fiendish bandits, darkened savages, drunken wrecks, opium slaves, and would-be suicides have been transformed into kindly, honest, Christian gentlemen and noble witnesses for Christ.

Millenniums have come and gone, yet the Wonder Book of the Ages has lost none of its vitality, and still speaks to the hearts of men with the same freshness and vigor that strengthened Paul in Rome, Luther in Wartburg, and Knox in Scotland. "Time writes no wrinkle" on its brow, for it is "the word of God which liveth and abideth forever."

Priceless treasure! Incomparable gift of life and light and every blessing! Flash forth Thy welcome rays to pierce earth's night, and lead lost sons and daughters back to God!

The Bible and Its Message True

What is the Bible to one who follows its teaching?

ANSWER: "Thy word is a lamp unto my feet, and a light unto my path."
Psalm 119:105.

In what does the Bible differ from other good books?

ANSWER: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

NOTE: It would be folly to deny that there are many good books in the world. Yet the difference between even the best books and the Bible is immeasurable; simply because while all other books come from men, the Bible comes from God Himself. It is given to lead men to an eternal and perfect life. It reveals the means whereby we may be saved from the power of sin and evil in our own experience. It sets before us the heavenly reward to which we all may strive, and which we all may gain through Jesus Christ.

What is the touchstone of spiritual truth?

ANSWER: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20.

NOTE: "To the law and to the testimony" refers to the Scriptures as the law which God has given for our guidance, and the testimony with which He wishes us to harmonize our lives.

In the Scriptures, what does God propose as a test of His divinity?

ANSWER: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come." Isaiah 41:21, 22.

NOTE: Jehovah here challenges false religions to declare the future, to "show us what shall happen;" to "declare us things for to come." The

knowledge of the future is a particular characteristic of the divine omniscience. In prophecy God has revealed to His people through His prophets events which will come to pass.

What does the New Testament say concerning prophecy?

ANSWER: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

NOTE: Men may, and often do, speculate concerning what is to come. But as a matter of fact the very wisest of human beings is completely ignorant as to what the next day may bring forth. But the prophecies of the Scripture are not from the will or the understanding of man. They are the voice of the Holy Ghost speaking to God's people. As such they should be carefully and sincerely studied.

What did Jesus advise the Jews of His day to do in order that they might have eternal life?

ANSWER: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

What authority did Jesus Himself employ in discussing religious truth?

ANSWER: "He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:25-27.

NOTE: Here, in conversing with two of His disciples who did not believe that He had risen from the dead, instead of convincing them by ocular evidence, Jesus first convinced them by reference to the Scriptures. It is upon the Scriptures that our faith to-day should rest,—upon the plain testimony of God's word, which is not of any private interpretation, but is clear and simple so that all who wish may understand its teaching.

Whom did He declare to be His true followers?

ANSWER: "It was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee. And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it." Luke 8:20, 21.

What is the Bible able to do for those who truly know and receive its instruction?

ANSWER: "From a child thou [Timothy] hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

The Christian's Duty in Health and Temperance

IN A WORLD where there are seventy million people sick all the while, health is recognized as the greatest of temporal blessings. It is more precious than gold. Many a wealthy man would give all to regain his health. Many a famous man would gladly exchange his renown for a sound body. But sickness is no respecter of persons; it stalks into the palace as well as into the hovel. And despite all that medical science can do, many types of diseases go on every day in every part of the world, and not one of us can count ourselves noncombatants in this war, for to-day we may be in health, and to-morrow be engaged in a death struggle with germs, fevers, and poisons.

One of the great factors in our present total of disease and physical degeneracy is the fact that altogether too many have lost sight of the fundamental laws of healthful living given long ago by God Himself. In these days when the stress and strain of life puts more than an ordinary load upon our bodies, we should go back to the principles of health that the Creator has given us. Man was created in the image of God, and it was God's purpose that he should increase both in physical and in mental power. But this divine plan was frustrated when man sinned and began to live only to satisfy the lusts of the eye and the lusts of the flesh. Because of sin and its consequences, disease began its inroads on the human race with untold ravages even unto the present day. If man had not sinned, he would not have known disease.

OUR BODY A SPIRITUAL TEMPLE

No one who loves and obeys God will do anything that defiles the body, for it is the temple where His Spirit dwells. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17.

No profound medical knowledge is needed to recognize that such things as narcotic drugs, alcoholic beverages, and nicotine all defile the body by bringing into it poisons which break down its tissues and harm its functions. How, therefore, can anyone who professes allegiance to God and who wants His Spirit to dwell in him, use tobacco, liquor, and those other things which befoul the body? The genuine Christian will do nothing that he knows will bring disease and deterioration to his body temple. Many with no religious conviction on this point are not users of tobacco and alcohol because they know full well their harm. For example, Grantland Rice, one of the highest authorities on sport in America, has said:

"A cigarette smoker would have but little chance in any red-blooded competition against one who stuck to clean training. He would neither have speed for the short sprint nor stamina for the long race. If I am wrong, the statistics of eighteen years are wrong, and results mean nothing." His judgment holds equally well on the use of liquor.

The words of Paul immediately come to us, "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Corinthians 9:25. The race to obtain heaven and God is infinitely greater than a mere track race here; therefore if the athlete is careful in his living, how much more should the Christian be!

WE MUST OBEY HEALTH LAWS

The laws of health established for man's physical well-being are as old as creation, and it is just as necessary for us to obey these laws as it is to obey the moral law. Did not John say, "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth"? 3 John 2, A. R. V. The physical life and the moral and the religious life were of like concern to John.

In the beginning God gave to man the diet that is best suited to his physical needs. No sooner had He created man than He declared, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the

which is the fruit of a tree yielding seed; to you it shall be for meat." Genesis 1:29. In other words, vegetables, grains, fruits, and nuts were the original diet given to man; and it was designed adequately to sustain life.

Scientists now declare that these foods are still the best. In the authoritative volume, "How to Live," by Prof. Irving Fisher of Yale University, and Dr. Eugene L. Fisk, a renowned physician, we are told: "Among the best foods for most people are fruits, potatoes, nuts (if well masticated), milk, sour milk, and vegetables." Prof. E. V. McCollum of Johns Hopkins University in "Newer Knowledge of Nutrition," says, "Lacto-vegetarianism (vegetable diet including milk) . . . is, when the diet is properly planned, the most highly satisfactory plan which can be adopted in the nutrition of man."

FLESH NOT AN IDEAL DIET

Following the Flood, when vegetables and fruit were unobtainable, God permitted man to partake of a flesh diet. See Genesis 9:3. It was not God's intention, however, that man should continue the eating of flesh food. When the children of Israel murmured for meat in the wilderness, the psalmist says, "He gave them their request; but sent leanness into their soul." Psalm 106:15.

When God permitted the children of Israel to eat meat, He was very careful to draw a distinction in the kind of meat that was best for them. In Leviticus 11 and Deuteronomy 14 we have a list of the "clean" meats Israel were permitted to eat, and the "unclean" meats they were forbidden to eat. This distinction was not based on any arbitrary rule, but was made for scientific reasons which are borne out by scientists of to-day. It is well known that pork, which is the most common of the "unclean" meats used by man, is much more likely to be diseased than is beef or mutton. The habits of the two classes of animals here represented help us to understand the difference between clean and unclean meats. This law of clean and unclean meats is just as binding upon the child of God to-day as it ever was, because it is founded upon sound scientific truth which is perhaps more evident now

than it was three thousand years ago when man knew little that medical science has discovered in our day.

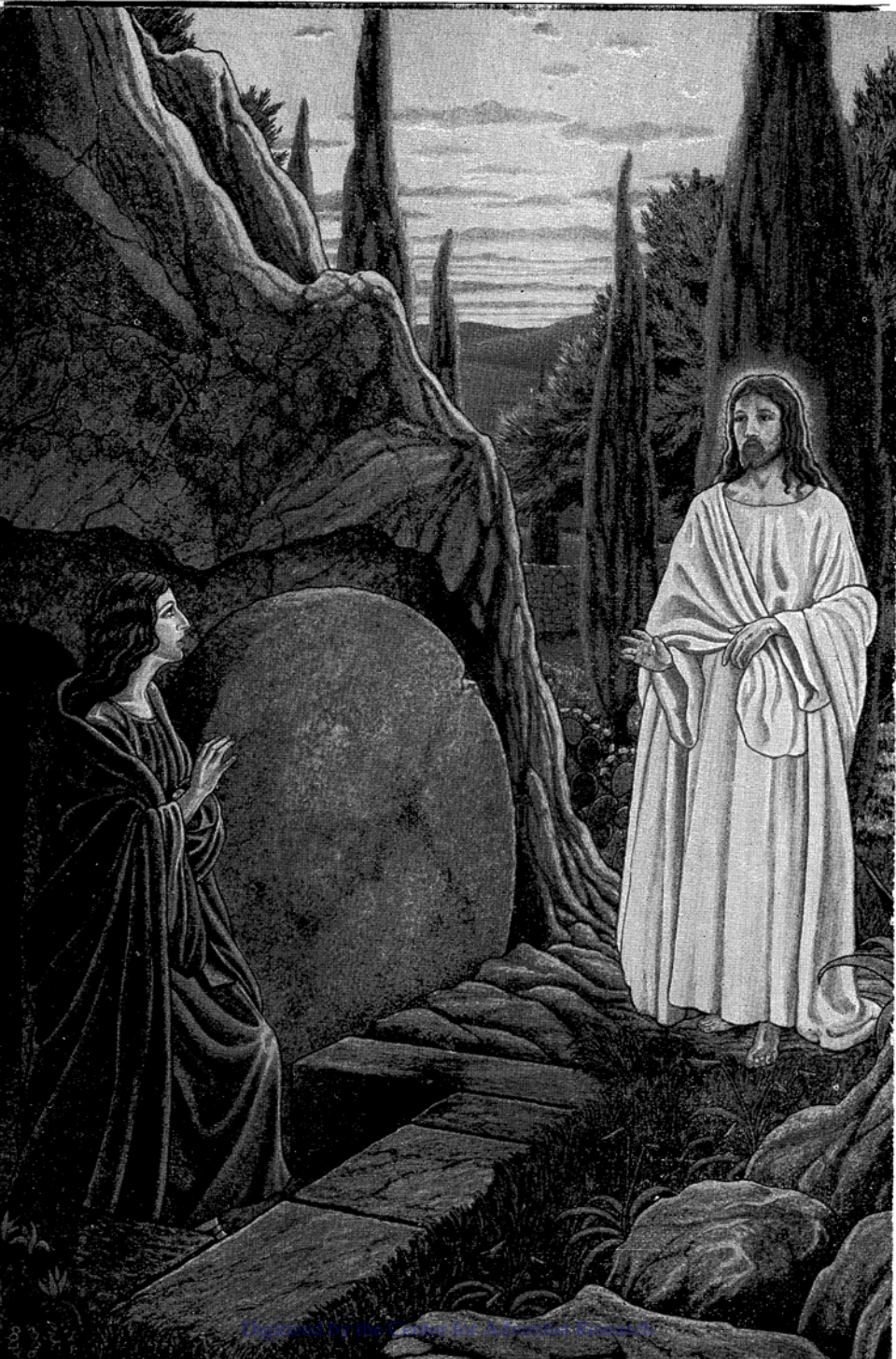
Flesh foods are far from the ideal diet. They contain an excess of protein and of acid-forming qualities which produce hardening of the arteries, induce enlargement of the kidneys and Bright's disease, and are conducive to high blood pressure. They crowd the blood stream with an excess of waste substances, thus placing an added burden upon the heart. Let a scientist speak in regard to this: Prof. H. C. Sherman of Columbia University in his book "Food Products," says: "Meat proteins are more susceptible to putrefaction in the intestines, giving rise to absorption of putrefactive products which are more or less injurious than are the proteins of other foods. Another fact to be borne in mind is that the meats contain an excess of acid-forming over base-forming elements."

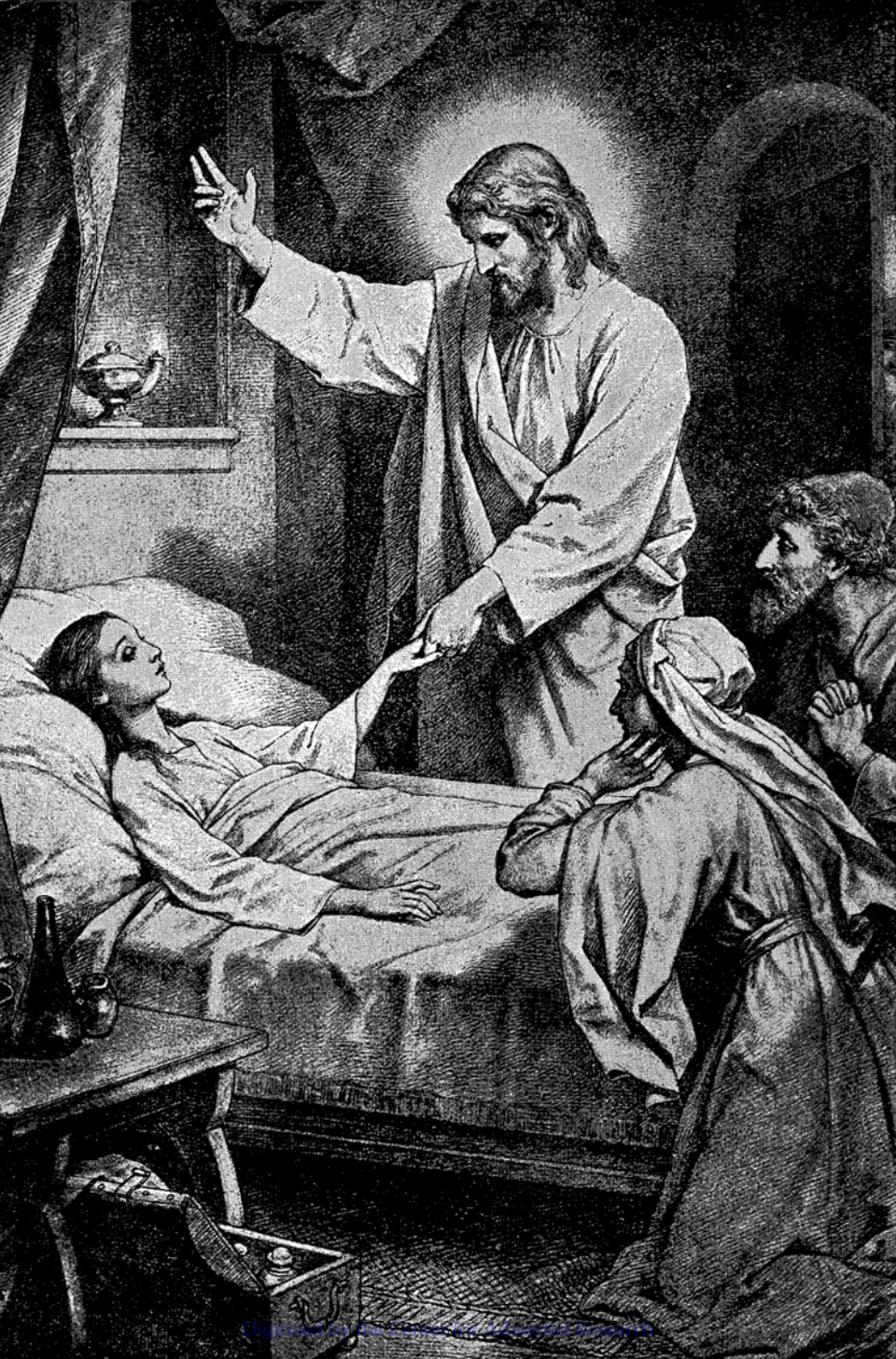
We are admonished in the word of God, "Blessed art thou, O land, when . . . thy princes eat in due season, for strength and not for drunkenness!" Ecclesiastes 10:17. Nothing should be eaten or used merely because we like it. We should eat for bodily strength and not for stimulation. Appetite is not always a safe guide in the choice of foods.

HARMFUL STIMULANTS

Alcohol, tobacco, tea, and coffee, as well as highly seasoned foods, contain stimulating poisons that are harmful to the body. At a certain exhibition of dogs, a sign was put up forbidding people to smoke, the reason given being, "Tobacco smoke injures the dogs." Do we stop to think that this same tobacco injures boys and girls and men and women whom God has created to be an honor to Him? If we would treat our bodies with the same consideration that we do our well-bred animals, we would discard many things we now eat and drink.

Mary, who in profound grief had gone to visit the sepulcher wherein was laid her beloved Lord, was surprised to see Him standing before her. She did not realize that the plan of salvation not only required that Christ should die, but that He should also be raised from the dead.





It is well known that alcohol is the foe to skill. Tobacco contains such deadly poisons as nicotine, furfurol, and acrolein. Coffee contains the stimulant caffeine; and tea, theine. How foolish of men to continue using that which is not food, and is directly harmful to their physical welfare!

Drugs and patent medicines are harmful to the body, and should be used only in exceptional cases, and then under orders from a reliable physician. In times of illness it would be far better to make use of nature's remedies, such as pure water, fresh air, wholesome food, sunlight, rest, and recreation.

The Christian is doubly a child of God,—by creation and by redemption. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

DO ALL TO GOD'S GLORY

No words could be stronger or clearer than these. God here reveals just what He expects of every Christian. The body temple must be kept undefiled. Not only should our minds be kept free from impure thoughts, but our bodies should be kept from anything that would harm or defile that which God has both created and redeemed. Every Christian should be a careful student of the principles of healthful living, that he may better glorify God in the body temple.

Surely the standard of those who have accepted the forgiveness and cleansing offered to us by Christ our Lord should be nothing less than that given by the apostle Paul, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

Only the One who had life in Himself could awaken the little Jewish maid from the sleep of death. And through Him alone, who is "the way, the truth, and the life," can we become heirs of eternal life and at His appearing "put on immortality."



The Christian's Duty in Health and Temperance

Is the question of health a proper matter for concern on the part of the Christian?

ANSWER: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

What was Jesus' attitude toward health?

ANSWER: "They brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." Matthew 4:24.

"Jesus of Nazareth . . . who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38.

NOTE: The New Testament is full of references to the healing works of Jesus. While ministering to the souls of the people, He never forgot their bodies. He who in the beginning created men was always anxious to see them in a state of physical perfection.

What promise is given to those who are diseased?

ANSWER: "Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15.

But even though God heals illness through prayer, does this indicate that the Christian need not be careful to avoid disease and weakness as much as possible?

ANSWER: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

NOTE: While the power of God is mighty to heal, He desires that His people should not transgress the laws of physical being,—the laws which are ordained of God as verily as are the laws of gravity or electricity. In proportion as we are earnest followers of God, we shall be careful of our health, remembering the words of Paul: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

What diet did God establish in the beginning for the human race?

ANSWER: "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Genesis 1:29.

NOTE: A vegetarian diet was ordained for mankind at the time of creation; and while afterwards flesh foods were permitted, it is not difficult to see that a vegetarian diet has distinct advantages.

According to the Bible, what may be the evil results of intemperance on the part of those who are in authority?

ANSWER: "It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Proverbs 31:4, 5.

What virtue is to be acquired by those who are Christians?

ANSWER: "Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7.

What warning is given against the defilement of our bodies by careless and unhealthful habits?

ANSWER: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17.

What promise is finally given concerning the bodies of those who believe on the Lord Jesus Christ?

ANSWER: "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Romans 8:23.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31.

NOTE: The redemption of the body is one of the glorious prospects which await the Christian. Here at the very best our bodies are imperfect, and in spite of utmost care may fall subject to disease. Yet the time is coming, according to the Scriptures, when our bodies shall be redeemed from sickness and death, and we shall be delivered from the bondage of illness which sin has brought. However, the true believer in Christ will not wait until that time to practice healthful living, but here and now he will undertake to bring himself into harmony with all the principles which build up and strengthen his physical being. Be it remembered that there is a very close connection between the physical, mental, and spiritual natures of man.

Christ the Only Source of Life

A PROSPECTOR was returning home in the gold rush days of California, rich beyond his fondest dreams, his gold strapped to his belt. Rounding the cape, the ship was wrecked, and he was thrown into the sea. He swam desperately, but the weight of the gold was dragging him down. That gold represented all that he had gathered of earth's riches. It represented perils and dangers that he had endured for years, and it was to him an assurance of comfort and luxury in the days to come. But it was either drop the gold or go down with it in death. He speedily made the same decision that any other man or woman would have made,—he let go of the gold. Why? Because there is nothing so valuable as life. We would exchange all the gold in the world for even a very few years of life.

It might very accurately be said that the whole story of mankind centers in two words—life and death. We strive desperately to hold on to the one, and to stave off the other. Nothing could be of more practical present interest to men than an explanation and solution of this problem of life and death. That is why the Bible is the most practical, the most up-to-date, book in the world, for from beginning to end it discusses this problem. The Bible opens with a moving drama of life being given to man, and death following quickly in its wake. The closing chapters present the climax to the drama, with death destroyed and life triumphant. Midway in the Bible story stands Christ and Calvary, and the bold declaration that through Christ is offered to man a way of escape from death, and the promise of unending life. It is from a Bible standpoint, therefore, that we shall proceed to deal with the all-absorbing questions of life and death, the grave, and the ultimate fate of both the righteous and the wicked.

When God created the first man, Adam, He "breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7. The statement is very simple, and yet very accurate. Man is not described as always possessing life or as having spontaneously acquired it by some evolutionary process from the clods of the field or the mire of the sea, but as having received it from

the ever-living God. That is good science as well as good religion. Whenever we see any living creature to-day, we are confident that it received its life from another living creature that existed before it, and so on back through all the generations.

Now, this rather self-evident fact is very important in understanding the whole subject before us. The only way the first man could have life would be for some living being to give him life; and that living being, says the Bible, is God, the source of life. In other words, the life which our first father, Adam, received, was a gift from God.

MAN'S SIN BROUGHT DEATH

But the continued possession of life was dependent on Adam's obedience to God's commands. God specifically declared that if Adam disobeyed, he would "surely die." The gift of life to him would be withdrawn. Now, disobedience to God's commands, or His law, is sin (1 John 3:4); thus "the wages of sin is death" (Romans 6:23). We read that Adam disobeyed God (Genesis 3), and that therefore the sentence of death came upon him and upon all of us his children after him.

While Adam was obedient to God, in fellowship with Him, he was related definitely to the one source of life. When he rebelled, the vital connection was broken. The apostle Paul describes rebellious sinners as "being alienated from the life of God." Ephesians 4:18. Alienation from God with resultant death is the tragedy of our world. It was because of this tragedy that Christ came to earth. We read that "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. In other words, Christ came to restore man to his original relationship to God, which, of course, would mean that man once more would have life.

Gospel means "good news," the good news of salvation from sin (Matthew 1:21), whose wages is death. The gospel brings life and immortality to light, for it reveals a way of escape from the alienating darkness of sin that has separated us from God, so that we may again come, reconciled, into His life-giving presence. The gospel alone provides immortality.

Christ further declared: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life." John 6:40. To those who would not accept Him and His plan of reconciliation to God, Christ sorrowfully declared: "Ye will not come to Me, that ye might have life." John 5:40.

Our sinful, disobedient lives entitle all of us to death. But the plan of salvation makes it possible for us through faith to use Christ's death in our stead in full payment for the death penalty that should have been ours, so that we may stand free and uncondemned in the presence of God.

But not only does the plan of salvation require Christ's death, but also His resurrection from the dead, in order to insure our final release from the tomb into which both good and evil go in this present world. See 1 Corinthians 15:12-20. If we would have everlasting life, we must believe not simply that Christ was merely a good man among men, as Modernists would teach; we must see in Him the Son of God, whose death is sufficient to pay the penalty for our sins, who not only died on the cross, but was also raised from the tomb. Our only hope of freedom from the alienating load of sin is Christ's death, that buries that load for us. And our only hope of release from the prison house of the grave is through Christ, who has triumphantly broken the bars of the tomb. In other words, our every hope of life hinges upon the death and resurrection of Christ.

Further, this life which God promises to us is to be ours in the same way as life was given again to Christ after His death on the cross, for, says the apostle Paul, "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus." 2 Corinthians 4:14. "Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Corinthians 15:20. The Bible is emphatic in declaring that the giving of immortal life to those reconciled to God is at a future date, the time of the resurrection.

Paul, who declared that Christ, in rising from the dead, is become the first fruits of them that slept, explains the matter more fully, thus: "Behold, I show you a mystery; We shall not

all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

FINAL RESURRECTION BRINGS IMMORTALITY

It is "at the last trump" that the righteous receive their gift of immortality. It is then that death meets its final defeat. It is then that "death is swallowed up in victory." Until that final day death has apparently been conqueror, for the good as well as the bad now go down into the grave. On this same point Christ declared: "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." John 5:28, 29, A. R. V.

But some one may inquire, "If only God has immortality, and our life is but a gift from Him; and if we have lost the claim to life, and can obtain it again only through Christ, who will not bestow immortality until the resurrection day, what becomes of the doctrine that man has an immortal soul?" We would reply by inquiring in turn what becomes of the plan of salvation if man has an immortal soul, and thus could not die anyway? What becomes of the simple language of the scriptures which we have already considered in this chapter? Why, then, should the Bible speak of eternal life as a "gift of God"?

The confusion that grows out of these opposing questions is not due to any mistake in the plain statements of Scripture we have examined, but in the popular belief that man has an immortal soul. The ease and frequency with which this phrase "immortal soul" is used by many preachers would lead the average person to think that the Bible is filled from cover to cover with emphatic declarations about the immortality of the soul.

The facts are that the word "immortal" is used only once in the Bible, and the word "immortality" only five times; and in none of these is the soul even referred to. The one reference to "immortal" is in 1 Timothy 1:17, where it is used as describing one of the qualities of God, along with other qualities which we know belong exclusively to God: "eternal, immortal, invisible, the only wise God."

The five references to immortality are:

Romans 2:7, where the righteous are described as those who "seek for glory and honor and immortality."

The second and third mentions of immortality are in 1 Corinthians 15:53, 54, which we have just quoted, and which describe the putting on of immortality by the righteous at "the last trump."

The fourth reference is 2 Timothy 1:10, which declares that Christ "brought life and immortality to light through the gospel."

Now, if immortality could not come within the range of our sin-darkened vision until Christ, who is the light and life of men, brought it to light; and if we are to "seek" for it; and must wait until the final day to receive immortality, there is no other conclusion possible than that we are not now possessors of immortality, that we do not have immortal souls. For, we repeat, a man does not seek for that which he already possesses. He cannot be said to "put on" that which he already has. We are forced to conclude, therefore, from this group of texts, and from the whole tenor of the scriptures dealing with the plan of salvation, that instead of immortality's being an inherent possession of mankind, it is, instead, the exclusive possession of God. And that indeed is what the fifth and last of the "immortality" texts specifically states, for God is declared to be "the King of kings, and Lord of lords; who *only* hath immortality." 1 Timothy 6:15, 16.

The Bible does not say that Adam became a living, thinking being by having an immortal soul placed within him, but by God's breathing "into his nostrils the breath of life." That same breath of life was given to all created creatures, for there is only one source of life. See Genesis 7:21, 22. When this divine "breath

of life" was breathed into man, he "*became a living soul.*" If the Genesis story had said that God placed in Adam's possession a vast sum of gold, and Adam "*became a rich man,*" you would understand that previously Adam was not rich, but that he acquired this characteristic; he "*became*" thus, by the gift of the gold. That would be the simple meaning of the words. Therefore when we read that God gave to man the gift of life and he "*became a living soul,*" or man, or creature, we are naturally to conclude that previously he was *not a living soul*, but that he "*became*" thus by the gift of his Creator.

ADAM WAS NOT IMMORTAL

But it may be objected, "Such reasoning would lead to the conclusion that previous to the receiving of the divine breath of life, Adam was a nonliving, a lifeless, soul; and surely it is incorrect to speak of a lifeless soul." On the contrary, such a conclusion is absolutely correct. The word here used for "soul" is *nephesh* in the original Hebrew. In this very Genesis story of creation *nephesh* is three times translated "creature." Genesis 1:21, 24; 2:19. (See note on next page.) It is used to describe the vast array of creatures, in the sea, on the earth, and in the air. In each instance the adjective "living" is used also. We read that they were "*living creatures.*" Now the Genesis record is very sparing in its use of words; but how superfluous would have been this repetition of the word "living" each time if *nephesh* (creature) itself meant an immortal, undying entity!

Incidentally, if *nephesh* means an immortal entity, an *undying* soul, as that term is generally understood, then all the animal creation possess immortal souls. But such a view would be abhorrent. Evidently the Bible writers did not mean to convey any idea of an undying entity when they used *nephesh*. This is made doubly evident when we read that the *nephesh* may die. Wrote the prophet Ezekiel: "The soul [*nephesh*] that sinneth, it shall die." Ezekiel 18:4.

So in reading that "man became a living soul," if we remember that it is equivalent to saying, "man became a living creature," we can understand better the true nature of man. At least we

discover, then, that no doctrine of immortality can be built on the word "soul." And this discovery agrees absolutely with what we have already learned concerning the use of the words "immortal" and "immortality" in the Bible.*

But let us take the matter one step further. If immortality is the gift of Christ, which gift is not received until the resurrection at Christ's second advent, then it would follow logically that the righteous at death do not depart as immortal souls to their heavenly reward, or the wicked to a place of torture; on the contrary, they remain, instead, in the grave until Christ's second coming. Does the Bible support such a conclusion as this? It most assuredly does.

We read that "God formed man of the dust of the ground." Genesis 2:7. The breath of God changed that earth-formed creature into a *living* creature, "a living soul." Therefore, when man rebelled against God and thus forfeited the gift of life, we should logically expect that he would revert again to a lifeless form of clay. Listen, now, to the death verdict pronounced by God upon Adam when he rebelled: "In the sweat of *thy* face shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast *thou* taken: for dust *thou* art, and unto dust shalt *thou* return." Genesis 3:19. Could language be plainer? Note how the personal pronoun "thou" is used all the way through the verdict. When God said: "In the sweat of thy face shalt thou eat bread," was He speaking to the whole man, all there was of Adam? Certainly, you reply.

Then what reason is there for believing that God meant anything less than the whole man when He added: "For dust thou art, and unto dust shalt thou return"? This one text should be sufficient to settle the whole matter?

* The Hebrew word *nephesh*, which is generally translated "soul," and which, as we have already seen, is sometimes translated "creature," is capable also of other definitions. For example, it is translated "life" (as in Genesis 1:20, see marginal reading), "person" (as in Numbers 31:19), "me" (as in Judges 16:30, see marginal reading), "body" or "dead body" (as in Leviticus 21:11), etc. But the important point is that nowhere is *nephesh* said to be immortal. Instead, as illustrated in certain of these references, the *nephesh* is said to die; indeed, the term is actually used to describe a dead body. Likewise in the New Testament, the *psuche*, which is the Greek term for "soul," is never described as immortal.

Now, since man goes back to dust at death, then we must conclude that the dead are neither singing psalms nor suffering tortures, as the popular belief sets forth. Instead, we would expect to find the dead described as silent, knowing nothing of passing events. And do the Bible writers thus describe the dead?

THE BIBLE'S TESTIMONY IS CLEAR

David wrote: "The dead praise not the Lord, neither any that go down into silence." Psalm 115:17. Quite evidently he was not a believer in the doctrine that the righteous dead go at once to heaven and sing praises to God.

Solomon declared: "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5, 6, 10.

The apostle Peter, in his mighty sermon on the day of Pentecost, said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." "David is not ascended into the heavens." Acts 2:29, 34. The reason why David is thus introduced into Peter's sermon is this: Peter had just quoted from the psalms of David the following words: "Thou wilt not leave My soul in hell [*"hades,"* the grave], neither wilt Thou suffer Thine Holy One to see corruption." Acts 2:27; cf. Psalm 16:10. Peter wished to prove that David was here speaking, not of himself, but of Christ. He wished thereby to prove that Jesus, by being raised the third day, ere corruption had set in, had fulfilled David's prophecy concerning Christ, who was to come. In other words, Peter's strong argument that Christ was the promised Messiah depended on his proving that David was not speaking of himself in this quoted psalm. He did this by making the brief, unqualified statement, that "David is not ascended into the heavens," and that accordingly his soul was left in the grave, and that he did see corruption.

Therefore, those who declare that David, as a righteous man, went to heaven at death as an immortal being, contradict the apostle Peter's strong argument in behalf of Christ's being the Messiah. On the other hand, when we accept the apostle's plain statement, we conclude that the soul goes to the grave at death.

MAKES OTHER DOCTRINES HARMONIZE

When we hold this Scriptural view of mankind, we are able to see real force and meaning in two closely related Bible teachings; namely, the doctrines of the resurrection and the judgment. Consider first the doctrine of the resurrection. If man has an immortal soul and departs immediately at death to a larger, or at least to as active an existence as when upon earth, what need is there of a resurrection? If the body is but a "shell" or prison house from which the soul escapes at death, why resurrect the body at the last great day and force the soul back into this encumbering "shell"? The resurrection is thus made superfluous, if not senseless. And the simple fact is that the doctrine of the bodily resurrection is rarely preached, certainly never emphasized, in the ordinary church.

Yet the Bible stresses the great event of the resurrection as the climax to the Christian's hope, and as the means by which we shall finally come into possession of our promised reward. Paul, on trial for his life, declared: "Of the hope and resurrection of the dead I am called in question." Acts 23:6. Again, the apostle writes: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18.

It was in the hope of the resurrection that the Christians to whom Paul wrote were to find their comfort. And this is consistent, for the Bible teaches that men wait in the grave until the resurrection day, and thus are dependent on the resurrection for the fulfillment of God's promise of reward.

Or take the doctrine of the judgment. How meaningless is it to believe in a final day of judgment if both good and bad go at death to their ultimate reward? Yet the Bible teaches very plainly that judgment for all is meted out at the last great day. Listen to the words of Christ: "*When* the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another." "*Then* shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "*Then* shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25: 31, 32, 34, 41.

"When" Christ comes, "then" the righteous are taken to heaven, and "then" the wicked are consigned to an eternal death. This picture of the time of the judgment fits in perfectly with the doctrine of a literal resurrection at the close of earth's history; and, in turn, the resurrection doctrine harmonizes perfectly with the belief that all who die "sleep in the dust of the earth" (Daniel 12:2) until the last great day. Each doctrine receives added force from the other two.

Finally, by believing the Bible truth that man does not have an immortal soul, but possesses life only as a gift from God, we are freed from the necessity of believing the horrible doctrine of a never-ending fire that tortures the wicked. It is impossible to reconcile such a view of the fate of the wicked with the Bible picture of God or with His promise to blot sin and sinners out of the universe and to give us "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. The thought of a segregated area in the universe,—and it would needs be a very large area, for the wicked are as "the sand of the sea" in number,—where writhing, cursing creatures will ceaselessly dwell, is too revolting to contemplate. Yet such a view is absolutely necessary for those who believe that man has an immortal soul. Not being able, logically, to escape such a doctrine, many to-day do not preach about hell; they have banked its fires. They neglect to

preach about God's judgments, because they cannot separate such preaching from the hideous picture of never-ending hell-fire.

But we are under no such handicap. We can speak with vigor, as indeed Bible teachers should, regarding the solemn judgments that lie ahead for the sinner. Yet we are free from the popular and erroneous view of hell. We can preach that "the wages of sin is death" (Romans 6:23), and show the harmony between this statement and the fact that the wicked will finally be consumed by fire. Believing the Bible view that man does not have an immortal soul, that the wicked are resurrected as literal people to receive God's judgment, we can declare most truly that "the wages of sin is death." Not unending life in torture, but death,—actual extinction of life.

Now, with literal people cast into the judgment fires, we would expect them to be consumed completely, so that naught but ashes remains. And this is exactly as the Bible declares: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4:1, 3.

It is in this very earth that both the wicked and the righteous receive their reward. (Proverbs 11:31.) The earth is to be wrapped in flames so intense that "the elements shall melt with fervent heat." 2 Peter 3:12. In those flames the wicked perish, and when the purging fires have completed their work, then God's creative power is once more employed and the earth is made new. And on this "new earth" dwells only righteousness. See 2 Peter 3:7-13. This new earth is the final reward of the righteous. Thus the wicked and the flames that have consumed them must both come to a complete end to prepare the way for the remaking of this earth. That is how complete the extinction of sin and sinners is to be. (See note on next page.)

Our only hope is in Christ. Through Him alone can we find that for which all men long—life, abounding life. We have no

claim upon immortality, for we are sinners. But through the gospel of our Lord and Saviour, who is "the way, the truth, and the life" (John 14:6), we can become heirs of eternal life, and at the day of Christ's appearing will "put on immortality."

There are three terms used in connection with the destruction of the wicked that seem to some to contradict the conclusion we logically reach as to the absolute extinction of evildoers. These terms are "unquenchable," "forever," and "everlasting."

The Bible says that the fire that destroys the wicked will be "unquenchable." This is really the best proof that the wicked will be completely consumed. A great fire once swept Chicago. If that fire were described by saying that the flames could not be quenched, would anyone therefore conclude that Chicago was still burning? On the contrary, we would conclude that the city was totally destroyed. Neither would it be necessary to add that when there was nothing more of the city for the flames to feast upon they died out. Thus with the unquenchable flames of the judgment day.

The misunderstanding as to "forever" and "everlasting" is due to our giving them a present-day definition instead of their Biblical one. The Bible often uses them to describe a quite limited time, the idea being simply that during the period, no matter what the length, there is no intermission, no respite. Even in our language we have something of a parallel in the way we use "unceasing" or "never-ending." We speak of an unceasing grind of toil, or a never-ending line of callers. We mean simply that there is no intermission, no breathing space between; we certainly do not intend to convey the thought that there will really never be an end either to our toil or to our callers through all the ceaseless ages of eternity. Thus with "forever" and "everlasting." We read of "Sodom and Gomorrah, and the cities about them . . . suffering the vengeance of eternal [or everlasting] fire." But those cities are not now burning. Their ruins are under the Dead Sea. Alexander Cruden, in his Concordance, which has long been regarded as an authoritative work, remarks under the word "eternal": "The words eternal, everlasting, forever, are sometimes taken for a long time, and are not always to be understood strictly." Archbishop Trench, D. D., in his scholarly "Synonyms of the New Testament," comments thus on the primary meaning of the Greek word generally translated "everlasting": "In its primary, it signifies time, short or long, in its *unbroken* duration; oftentimes in classical Greek the duration of a human life."—*Pages 208, 209.*

Christ the Only Source of Life

What gave life to man?

ANSWER: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

How did death come to man?

ANSWER: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

NOTE: Because of the sin of our first parents, death passed upon the entire human race. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

Though mankind was cut off from life, what hope was brought to them?

ANSWER: "Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:10.

To whom is this immortality granted?

ANSWER: God "who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Romans 2:6, 7.

Where are the texts which declare that man has an immortal soul?

ANSWER: There are no such texts in the Bible.

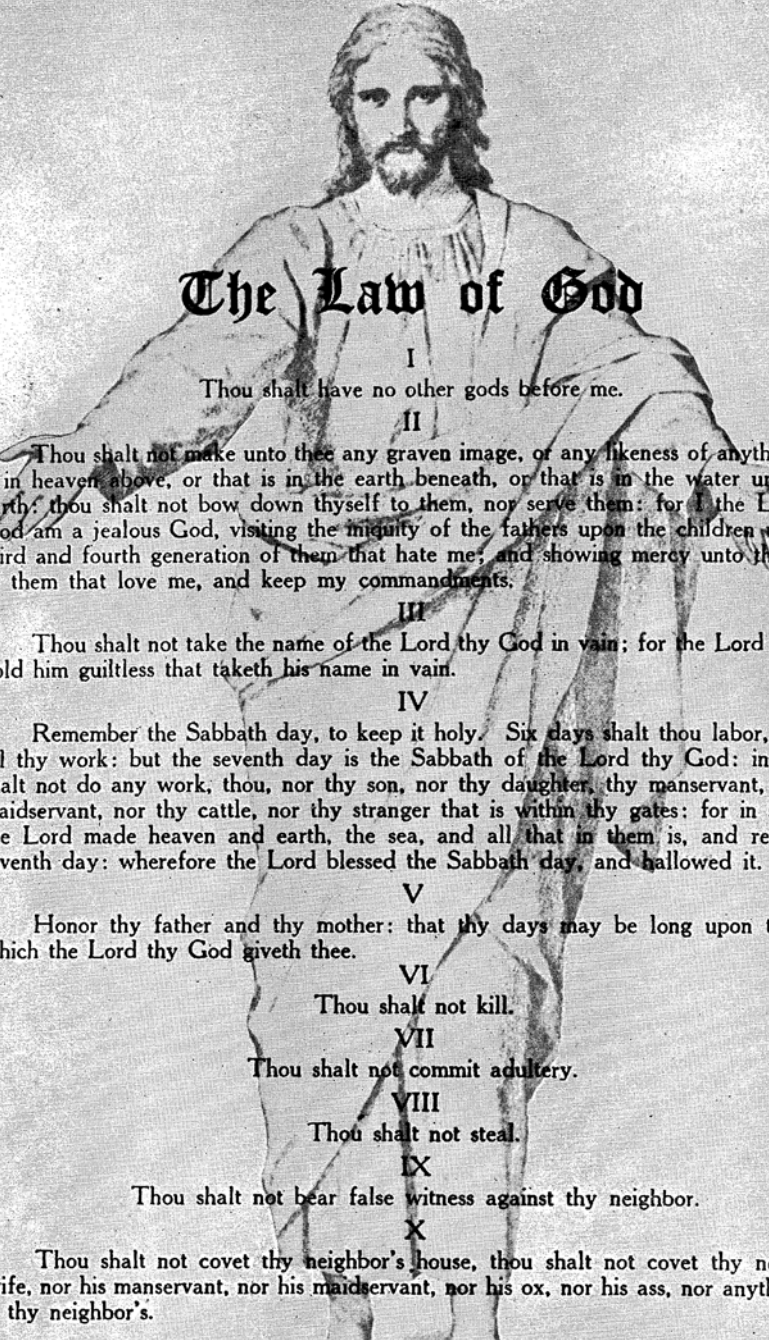
On the other hand, to whom alone do the Scriptures assert that immortality belongs?

ANSWER: "Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Timothy 6:15, 16.

If God only has immortality, what is the condition of those who have passed away in death?

ANSWER: "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9:5, 6.

NOTE: This scripture asserts that the dead are in a dreamless sleep; indeed, all through the Bible death is compared to sleep, a state of sus-



The Law of God

I

Thou shalt have no other gods before me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.



pendent consciousness. Jesus, when going to raise Lazarus from the dead, declared, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." John 11:11. The disciples "thought that He had spoken of taking of rest in sleep. Then said Jesus, . . . Lazarus is dead." Verses 13, 14.

If the dead, then, are unconscious, knowing nothing of what is happening, shall they always remain lost to us?

ANSWER: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

When does the resurrection of the righteous occur?

ANSWER: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:13, 16-18.

What will be the reward of those who are called from their graves at this resurrection of the righteous?

ANSWER: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." "The last enemy that shall be destroyed is death." "This corruptible must put on incorruption, and this mortal must put on immortality." "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:22, 23, 26, 53, 55.

But what will be the fate of the wicked?

ANSWER: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4:1-3.

God "gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, written with the finger of God." This moral law is the summing up of the righteousness and truth of God. It is the foundation of all truth and righteousness.

Christ the Great Lawgiver

COMPREHENDING the whole work of redemption, containing all the law and the gospel, infolding the whole doctrine of God in His relation to man, reaching backward in its extended significance to the gates of Eden and forward to the establishment of the eternal kingdom of righteousness, is one name. That name is Jesus.

Jesus is the "Seed" promised to our first parents, the Jehovah Angel of the patriarchs, the Deliverer of His people, the Messiah of the Jews, the Redeemer of the world, the Lamb in the midst of the throne, the great High Priest standing before God, the Mediator between God and man, and the King on the holy hill of Zion. From the very beginning He represented the expectation of the world,—an expectation begotten by the promise made to Eve. (Genesis 3:15.) He was invoked by the patriarchs, revealed to Moses as the "I AM," proclaimed by the prophets, and realized in Jesus Christ.

To be sure, God the Father was the great Being through whom the creation of this world and the redemption of man is accomplished; but the Father has chosen to do all things through His Son Jesus Christ. Christ was the active agent of the Godhead in creation. This truth is amply attested by such Scriptures as John 1:1-3; Colossians 1:14-17; Hebrews 1:1, 2. It was also through Jesus that God handed down His law on Mount Sinai, for Christ is the "mediator" by whom the law was declared. (Galatians 3:19.) Christ is the lawgiver for God the lawmaker.

A code of laws partakes very largely of the character of its author, and in the estimation of men is held to be of lesser or greater importance according to the standing of the one with whom it originated. There are several systems of law in this world that stand out above others. There is the Hammurabic code, the code of Justinian, the Napoleonic code, and such outstanding documents as the British Magna Charta and the American Declaration of Independence.

Looming far above all that have been or that can be mentioned, is the great code of law that Christ spoke with His own

voice amid the thunders of Sinai. This law, spoken in the hearing of men more than thirty centuries ago, and preserved throughout all the changes of passing ages, has worked its way among the nations of the earth, and influenced humanity as no other law has ever done.

It is not easy to produce and complete a perfect law. The work of the wisest lawgivers, from Lycurgus, Draco, Solon, and Numa down to Justinian and Napoleon, exhibit many defects. But the ten-commandment law is a code that forbids all sin and inculcates all virtue. It has outlived the laws of all ancient emperors and conquerors, and has entered into the jurisprudence of the world. It exercises to-day a greater influence on the morals and manners of mankind than any other law that ever was made. Wherever one may find righteousness and truth, purity, intellect, intelligence, science, art, invention, discovery, education, order, morality, and good government, there he will find that this law has preceded these things as a schoolmaster to bring men to Christ, that they may learn of Him the way of life and peace.

SPOKEN AND WRITTEN BY GOD

The testimony of the Bible is that God wrote this law. "The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deuteronomy 4:12, 13. Read also Exodus 24:12.

This law, being given by a perfect God, is itself perfect. "The law of the Lord is perfect, converting the soul." Psalm 19:7.

The claim is sometimes made that this law was given for only a limited time, that it was intended to be superseded by the gospel at the time of the death of Christ. This claim is utterly denied by the teaching of the Bible. This law is eternal and unchangeable. All its commandments were to continue in force throughout all ages: "The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111:7, 8.

This is the teaching of the New Testament as well as of the Old, for Christ Himself taught that He did not come to abolish or to change the law, but to fulfill it, or to do it: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

The law of ten commandments is the summing up of the righteousness and the truth of God. It is the foundation of all truth and righteousness. So say the Scriptures: "Thy righteousness is an everlasting righteousness, and Thy law is the truth." Psalm 119:142. "My tongue shall speak of Thy word: for all Thy commandments are righteousness." Verse 172.

FAITH IN CHRIST ESTABLISHES THE LAW

Faith in Christ does not make this law void to the believer, but rather establishes it. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Those who profess to serve God, to be His faithful children, and who refuse to keep His commandments, are utterly mistaken as to what true worship is. God says to them: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4.

Those who find the preaching of the law so distasteful that they refuse to hear it, even their prayers are said to be an abomination to the Lord: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28:9.

In the law is summed up the love of God, as well as His truth and righteousness: "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

This law, too, is the standard of the judgment in which every human being will be judged: "So speak ye, and so do, as they that

shall be judged by the law of liberty." James 2:12. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

Certainly inasmuch as the ten-commandment law is to be the standard of judgment, it is well that some study be given to it. It would be unwise, to say the least, to enter into the judgment ignorant of the very standard by which our lives will be measured and weighed.

NEVER CHANGED OR ABOLISHED

Some confusion of mind has been caused in this connection by what appears on superficial reading to be a teaching in the Bible that the ten-commandment law has been abolished by Christ. This confusion is due to a failure to understand that the Bible reveals two systems of law,—moral and ceremonial. The result is a blending of these two systems which are entirely separate. Those verses in the New Testament which speak of the abolition of a law refer to the ceremonial law, not to the moral law of ten commandments. These verses are Ephesians 2:15; Colossians 2:14-17; and Hebrews 7:12.

It is true that by the death of Christ a law has been changed and abolished; but it was not the moral law of ten commandments or any part thereof. This has already been made clear in the reference to Matthew 5:17-19. But as there are those to-day who deny that there are two systems of law in the Bible, it will be well to point out the plain teaching of God's word on this matter. There is no reason why anyone should confuse the two systems.

Both systems of law are plainly referred to in Nehemiah 9:12-14. Here it is declared that the Lord Himself came "down also upon Mount Sinai" and gave them "true laws," and that He also commanded "them precepts, statutes, and laws, by the hand of Moses." Here, it is plain to be seen, are two systems of law. One God spoke and wrote, the other He inspired Moses to speak and write.

This distinction between the two systems of law is made even clearer in 2 Kings 21:8. Here, God declares of one law that "I have commanded them;" but the other is that which "My servant Moses commanded them."

THE TWO SYSTEMS OF LAW

There is one law which deals only with moral duties. (Exodus 20.) The other law is wholly ceremonial. (Hebrews 9:10.)

The moral law is contained in the Ten Commandments. This law was written by God Himself. (Deuteronomy 9:10.) The ceremonial law related to rites and ceremonies, the sacrificial system given to the Jews, and was called "the law of Moses."

The moral law of ten commandments was written by God. (Exodus 31:18.) The ceremonial law, relating to the priesthood, the sacrifices, and the offerings, was written by Moses. (Deuteronomy 31:9, 24.)

The moral law was engraved by God on stone. (Deuteronomy 4:13.) The ceremonial was written by Moses in a book. (Deuteronomy 31:24.)

The moral law, on stone, was placed in the ark. (Deuteronomy 10:5.) The ceremonial law, in a book, was placed "in the side of the ark." Deuteronomy 31:26.

There was a law which was "right," "true," and "good." Nehemiah 9:13. There was another law which was "not good." Ezekiel 20:25. These two could not possibly be the same.

There was a law "which if a man do, he shall even live" in it. Ezekiel 20:11. There was another law whereby a man should "not live." Verse 25.

One law was "perfect." Psalm 19:7. The other "made nothing perfect." Hebrews 7:19.

One law Christ did not come to destroy. (Matthew 5:17.) The other He abolished. (Ephesians 2:15.)

The moral law will continue while heaven and earth stand. (Matthew 5:18.) The other has been taken out of the way by Christ. (Colossians 2:14.)

Of the one law Christ said that whoever should break one of its least precepts should be condemned. (Matthew 5:19.) Of the

other law the apostles decided that they "gave no such commandment" that Christians should "keep the law." Acts 15:24.

One law is "the law of liberty." James 2:12. The other is a "yoke of bondage." Galatians 5:1. Two things so entirely opposite cannot be the same thing.

One law Paul took "delight" in. (Romans 7:22.) The other was a yoke which was unbearable. (Acts 15:10.)

One law is established by faith in Christ. (Romans 3:31.) The other was abolished by the cross of Christ. (Ephesians 2:15.) There must be two laws; for one law could not be abolished and not abolished at the same time.

One law is "spiritual." Romans 7:14. The other is "carnal." Hebrews 7:16.

One law is "holy, and just, and good." Romans 7:12. Another is spoken of as "the enmity," "that was against us, which was contrary to us." Colossians 2:14.

The moral law contains "the whole duty of man." Ecclesiastes 12:13. The other "stood only in meats and drinks, and divers washings, and carnal ordinances." Hebrews 9:10.

The moral law was by nature written in the hearts of the Gentiles. (Romans 2:14.) The other became a "wall of partition" between Jews and Gentiles. (Ephesians 2:14, 15.)

One was "the royal law." James 2:8. The other was "the law of Moses." Acts 15:5.

The moral law Jesus came to make honorable and to magnify. (Isaiah 42:21.) The other He disannulled. (Hebrews 7:18.)

The moral law is that by which the world will be judged. (James 2:12.) The other will judge no man. (Colossians 2:16.)

Thus it is clearly seen that the Bible teaches that there were two laws, one of which is to endure forever, while the other was temporary, and was meant to continue only until the sacrificial system which it covered was done away by the great sacrifice on Calvary. Christ's death did not abolish the ten-commandment law, but it did abolish the ceremonial law which governed the sacrificial system.

The sacrificial system was established as "a shadow of good things to come" (Hebrews 10:1), and it pointed forward to

Christ and His sacrifice. And it was governed by a law, the law of the priesthood, and this law was changed when the priesthood was changed.

Let it be remembered that sin, which gave rise to the sacrificial system, "is the transgression of the law." 1 John 3:4. A law existed, then, before sin, the violation and transgression of which was, and is, sin. Then a priesthood was established to "offer both gifts and sacrifices for sins." Hebrews 5:1. That is, this priesthood was established because the law of God had been broken, and to provide a remedy, in type, for the transgression of the law. Sin before priesthood, and law before sin.

The offering of "gifts and sacrifices" was done "according to the law." Hebrews 8:4. That is, there was another law which governed the sacrificial system, the system of law which provided a remedy for sin, which was the transgression of a preceding law.

It can, therefore, be put this way: Priesthood before law, the law which governed the priesthood; sin before priesthood; and law before sin. And the question is, Can the law which governed the priesthood and regulated the offerings for sin be the same law which existed before sin, and to transgress which is sin? Most assuredly not.

WHICH LAW REVEALS SIN?

Can it now be determined which law it is which reveals sin and to transgress which is sin? Very easily. The Bible itself makes this perfectly plain.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7.

The law, which is the standard of righteousness, which reveals sin, and to transgress which is sin, is the law which says, "Thou shalt not covet." This is the ten-commandment law. Clearly it is the ten-commandment law which still exists, is still in force; and every Christian is under obligation to observe each one of the ten, receiving power to do so by faith in the commandment-keeping Saviour.

The gospel of Jesus Christ is that power which God has sent into the world to save men. (Romans 1:16.) This salvation is from sin. (Matthew 1:21.)

RELATION OF LAW TO GOSPEL

It is evident, therefore, that the gospel has been made necessary because of sin. If there had been no sin, there would have been no gospel. But sin came, and the human race was lost. The gospel was introduced that men might be saved from sin and destruction. God in His infinite mercy made a way of escape for lost men; and that way of escape is the gospel.

Sin, the thing the gospel saves from, is "the transgression of the law." 1 John 3:4. Law existed first, for there could have been no sin had there been no law to transgress. Transgression brought sin into the world. Sin made the gospel necessary.

It is plain from this that the gospel was introduced to save men from transgressing the law; and to use the gospel as an excuse to transgress the law, is a total perversion of the real purpose of the gospel.

If the law is now abolished, as some unfortunately teach, then there is no need for the gospel at all. If the law is abolished, it follows that sin also is abolished; for it is impossible to sin without the law, as "sin is the transgression of the law." Read Romans 4:15 and 5:13.

Something else follows. The gospel is for the purpose of taking away sin. But by this doctrine of the abolition of the law sin has already been taken away; the gospel, therefore, is made unnecessary, for the very purpose of the gospel is to reveal a Saviour who should take away sin. Hence, the gospel, too, is abolished by this false teaching of the abolition of the law. Had there been no sin, there would be no gospel.

The relation of the law to the gospel is shown by James in a remarkably clear illustration. (James 1:22-25.) Here the law is likened to a looking-glass, a mirror. The looking-glass reveals the soiled condition of a man's face. It points out to the man his need of cleansing, and thus points him to the soap and water which will take away his uncleanness.

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That is like the law of God, which points out sin. The soap and water represent the gospel, that which takes sin away.

The man who looks into the looking-glass would not think of taking down the glass from its hook, and rubbing it over his face to cleanse his face. That is not the purpose of the looking-glass, and neither could it do the work. Still less would the man be so foolish as to think to cleanse his face by abolishing or breaking the glass. Neither can a sinner get rid of his sins by the law, or by abolishing the law. The man would go to the soap and water and cleanse his face when the glass revealed it was soiled, just as we go to Christ and wash away our sins in His blood when they are revealed by the law.

Christ gave the law. Christ kept the law. Because of man's inability to live up to the high standard the law requires, Christ died in man's place that man would not have to pay the wages of sin—death. Through the power of the Christ life within, overcoming and mastering sin, each of us can order our lives in conformity with God's great law, and therefore be acceptable to Him through Christ our Saviour.

And what a different world it would be if all men truly observed the Ten Commandments! No murder, no adultery, no robbery, no dishonoring of parents, no coveting or jealousy, no worshiping of false gods and idols, no forgetting of God and His will for the human race. Truly His law is good!

Christ the Great Lawgiver

Who was the Creator?

ANSWER: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made." John 1:1-3.

NOTE: That is, the Word, who is Jesus Christ, God the Son, was the active agent in creation.

What did Jesus declare to the Jews concerning His preëxistence?

ANSWER: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM." John 8:58.

NOTE: The expression, "I AM," indicates that Jesus claimed divinity. His attitude was clearly understood by His hearers, who became so enraged that they took up "stones to cast at Him." Verse 59. Compare the statement of Jehovah, "God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Exodus 3:14. We understand that the Jehovah of the Old Testament is the Jesus Christ of the New,—the great Mediator between God the Father and man.

How did Jehovah declare His law to His ancient people?

ANSWER: "The Lord spake unto you out of the midst of the fire. . . . And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deuteronomy 4:12, 13.

Were the Ten Commandments known before Sinai?

ANSWER: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5.

NOTE: Since Abraham lived four hundred years before the giving of the law at Sinai, it is evident that God's law had been revealed to men earlier than Sinai. Indeed, the Sabbath was known in the Garden of Eden. See Genesis 2:2, 3.

What is the character of God's law according to the Old Testament?

ANSWER: "The law of the Lord is perfect, converting the soul. . . . The commandment of the Lord is pure, enlightening the eyes." Psalm 19:7, 8.

According to the New Testament, what is its character?

ANSWER: "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12.

When the apostle wished to define sin, to what standard did he refer?

ANSWER: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

The transgression of what law?

ANSWER: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10-12.

NOTE: Here the law which controls Christian conduct is stated to be that which commands "Thou shalt not commit adultery" and "Thou shalt not kill." We know, therefore, that it is the law of Ten Commandments which the apostle refers to, for that law contains both these precepts in the form given.

How long is God's law destined to endure?

ANSWER: "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111:7, 8.

What attitude did Jesus take toward the law of God?

ANSWER: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

What is the true proof of Christian love?

ANSWER: "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:2, 3.

What does the New Testament declare is characteristic of those who are truly the people of God?

ANSWER: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

"The remnant of her [the church's] seed, which keep the commandments of God, and have the testimony of Jesus." Revelation 12:17.

The Sabbath That Christ Made

THERE are two days in the Christian world which are held to be Sabbaths. The majority of Christians observe the first day of the week. There are hundreds of thousands of Christians, however, who observe the seventh day.

However much opinion may differ now, in the Bible there is only one day which is declared to be the Sabbath. There has been no change in this day from the beginning. It was the Bible Sabbath when it was made. It is the Bible Sabbath now.

It was Jesus Christ who made the Bible Sabbath. Christ, the author of the Christian religion, is also the author of the Sabbath. He is more than Redeemer. He is Creator as well. Through the power of God, He brought the world into existence. This is clearly and emphatically stated in the New Testament. John states this truth in John 1:1-3, 10, 14, and Paul repeats it in Colossians 1:12-17 and Hebrews 1:1, 2.

Inasmuch, therefore, as Jesus is both the author of the Christian religion and the author of the Sabbath, it is clear that, unless He later made another Sabbath to take the place of the seventh-day Sabbath, the seventh day is still the Christian Sabbath.

THE SABBATH MADE AT CREATION

It has been taught that the Sabbath originated at Sinai, at the time when the Israelites left Egypt, twenty-five hundred years after the creation of the world. At Sinai the ten-commandment law was given to Moses, engraved on two tables of stone, and among them was the Sabbath commandment. It is claimed that this was the beginning of the Sabbath.

This claim is not true. The Sabbath was made twenty-five hundred years before the law was given on Sinai. It was made at the time of creation. The inspired record of the Bible testifies to this. It is stated both in Genesis 2:1-3 and in Exodus 20:8-11.

The steps taken in the creation of the Sabbath are of the utmost significance. From the verses in Genesis, it will be seen that there are four steps in the making of a Sabbath; namely, labor, rest, blessing, and sanctification.

The labor was creative labor. From the labor of creation on the six days the Creator rested on the seventh day, thus finishing His work. He needed no rest, and yet the record is that "on the seventh day He rested, and was refreshed." Exodus 31:17. He rested as an example of the manner in which He designed His creatures should observe the Sabbath. The purpose of His rest was not to regain lost strength and vigor, but to set forth the example of a perpetual institution of rest. Thus we are told that "God blessed the seventh day, and sanctified it: *because* that in it He had rested;" and that "He rested the seventh day: *wherefore* the Lord blessed the Sabbath day and hallowed it." Genesis 2:3; Exodus 20:11.

SABBATH THE LAST DAY OF THE WEEK

To be a rest day, the Sabbath must, in the very nature of things, come after the last day of labor. Rest presupposes labor. The labor must take place before the rest. There being seven days in the week, the Sabbath must be the last day, the seventh; for rest must come after labor.

Having made the world in six days, and rested from that work on the seventh day, God's blessing was placed on the day upon which He had rested. It thus became His blessed rest day, so to remain to the very end of time.

Then He sanctified it. That is, He made it holy and set it apart as a holy day. What this means may be seen by reading the account of Moses and the burning bush. (Exodus 3:2-5.) The ground on which Moses stood was said to be holy. It was holy because God's presence was there. God's presence is what makes anything holy. It is what makes a place holy,—the temple, the sanctuary, Mount Sinai. It is what makes the seventh day holy. God's presence is in the seventh day. Therefore the seventh day is holy. He calls it so. "*My holy day,*" "*the Lord's day,*" "*the Sabbath of the Lord thy God.*" Isaiah 58:13; Revelation 1:10; Exodus 20:10.

The Sabbath was made of the seventh day. Genesis 2:2, 3 informs us that God ended His work on "the seventh day;" that He rested on "the seventh day;" that He blessed "the seventh

day;" and that He sanctified "the seventh day." God made a Sabbath out of a day. The day He used was the seventh day.

Nothing is said in the Bible of a Sabbath *institution*, apart from the day. Some would have the commandment read: Remember the Sabbath *institution*, to keep it holy. Six days shalt thou labor, and do all thy work; but one day in seven shalt thou rest, for one seventh part of time is the Sabbath *institution*; in it thou shalt not do any work.

But God plainly placed His blessing and sanctification upon the *day*. God did not say, "Remember the Sabbath, to keep it holy." He did say, "Remember the Sabbath *day*, to keep it [the day] holy." It is the *day* that is to be kept holy, because it was the *day* that was blessed; it was the *day* upon which God rested; and it was the *day* that God appointed to be kept.

The Sabbath institution is not a movable institution that was placed on one day, and that can be changed and transferred to some other day, as many seem to think. It is the day itself that is the Sabbath. "The seventh *day* is the Sabbath of the Lord thy God: in *it* [the day] thou shalt not do any work."

NOT AN INSTITUTION, BUT A DAY

"Remember the Sabbath *day*, to keep *it* [the day] holy. Six days shalt thou labor, and do all thy work; but *the seventh day* is the Sabbath of the Lord thy God: in *it* [the seventh day] thou shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested *the seventh day*: wherefore the Lord blessed the Sabbath *day*, and hallowed *it* [the seventh day]." Exodus 20:8-11.

The rest, the blessing, the sanctification, and the holiness pertain alone to the seventh day. When, therefore, some other day is used as a sabbath, every element that constitutes the Sabbath is left out and lost. When another day is taken in the place of the day upon which God rested, then we have a day upon which God did not rest, which He did not bless, and a day which is not holy, never having been made holy, and we are then neglecting the day upon which God did rest, which He did bless, and which He made holy.

God rested on the Sabbath day. That fact can never be changed. We cannot place that rest on any other day, and consequently neither the blessing nor the sanctification can ever be transferred to another day. No one can ever make the change. It must forever remain true that the seventh day, and the seventh day alone, is the Sabbath, the rest day, of God.

ETERNAL IN DURATION

Along with all the other commandments in the Decalogue, the Sabbath commandment is eternal. (Psalm 111:7, 8.) God designed that His people should keep it to the very end of time. Indeed, even throughout eternity this original seventh-day Sabbath will be observed. This is plainly declared in Isaiah 66:22, 23.

The Sabbath begins at sunset and ends at sunset. All Bible days so begin and end. (Genesis 1:5.) The evening, or dark part of the day, comes first, and then the light part. The observance of the Sabbath was to begin at sunset and end at sunset. (Leviticus 23:32; Deuteronomy 16:6; Mark 1:32.)

THE NEW TESTAMENT SABBATH IS THE SEVENTH DAY

The New Testament does not change in the smallest degree the obligation to observe the seventh day commanded by God. Christ observed this day during the entire period of His earthly life. The disciples observed this day uniformly during the period of their lives, while establishing the first Christian churches. There is no occasion on record in the New Testament where any human being endeavored to keep the first day as a sabbath.

The first day of the week is mentioned eight times in the New Testament. The four Gospels mention this first day six times; and in these texts those who observe the first day of the week must find their warrant for such observance. The passages in

As Adam and Eve rested that first Sabbath amid the beauties of Eden, their hearts were filled with love and gratitude to the One who had made it all. So to-day, the Sabbath, the memorial of creation, bids men open the book of nature, and trace therein the power and wisdom of their Creator.





the Gospels which mention the first day are Matthew 28:1; Mark 16:1, 2, 9; Luke 23:56; 24:1; John 20:1, 19.

Here, if anywhere, must be sought whatever authority there may be for Sunday sacredness. These texts speak of "the first day of the week." They unite in declaring that the resurrection of our Lord took place on that day. Sunday observers claim that the occurrence of this event, Christ's resurrection, on that day brought about a change of the Sabbath from the seventh day of the week to the first. If that is so, these passages will make it clear.

But an examination of these passages, the only ones, remember, in the Gospels referring to the first day, reveals that they say nothing at all about a change of the Sabbath. They speak of the Sabbath, it is true, but they most carefully discriminate between the Sabbath and the first day of the week, making it plain that the Sabbath of the New Testament is the day before the first day.

They give no sacred title to the first day. They *do* give such a title to the seventh day. They do not say that Christ rested on the first day, which would have been essential to its becoming the Sabbath. They say nothing about any blessing being placed on the first day. They do not tell us that Christ ever said anything about the first day, either as a holy day or otherwise. They give no precept or command regarding its observance. There is nothing in these passages declaring that the first day is to be looked upon by the followers of Christ as anything more than the ordinary week day that it is called, just "the first day of the week."

NO AUTHORITY FOR SUNDAY SACREDNESS

After giving full consideration to all these passages, Smith's Dictionary of the Bible, in its article, "The Lord's Day" (one-volume edition, page 356), makes this candid admission:

"Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the

There "were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east." Ezekiel 8:16. Corrupt Christianity and paganism produced soil in which grew the observance of the counterfeit sabbath—Sun-day.

first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice."

Hence there is no evidence in these passages to cause any follower of our Lord to believe they contain any authority at all for Sunday sacredness.

Instead of its being true that God blessed and hallowed the first day, the fact is He never once mentioned the first day. He did not even take its name upon His lips, so far as we have any record.

The first day is mentioned in but two other places in the New Testament. It speaks of a religious meeting being held on this day in Acts 20:7, 8. But it was held on that part of the first day now known as Saturday night, and consequently cannot be used as evidence of Sunday sacredness. All Bible days begin and end at sunset. The only midnight there could be, therefore, of the first day, would be Saturday night at midnight, for the first day of the Bible begins Saturday night at sunset and ends Sunday night at sunset. As this meeting was held at night, and Paul preached until "midnight," it is plain that it was a Saturday-night meeting, and is so acknowledged to be by Conybeare and Howson in their "Life and Epistles of the Apostle Paul," and by other Protestant commentators.

The final mention of the first day in the Bible is in 1 Corinthians 16:1, 2. It is thought that there is evidence here for holding meetings on the first day. Just the reverse of this, however, is what is provided for by the text. Each believer is ordered "*to lay by himself in store*" as God had prospered him; not to take his offering to a place of meeting, nor to hold any meeting at all on that day for public worship. It merely instructs the Corinthian believers, after having held their Sabbath services on the seventh day, and returning to their work and business on the first day, to let their first matter of business be to figure up the extent to which God had prospered them, and then to lay aside a sum of money for their famine-stricken brethren elsewhere; this Paul would collect when he came, and take it to its destination.

There is nothing at all in this passage, or in any other passage of the whole New Testament, commanding Sunday observance.

Not one of these passages, or all of them together, give us the slightest bit of evidence for any change of the Sabbath in the New Testament. There is no divine authority for such a change, and no support in even the smallest degree for Sunday observance.

As a matter of fact there is clear evidence in the New Testament that the apostles of Christ and the early Christians observed the seventh-day Sabbath. The apostles were accustomed to preach on the seventh-day Sabbath to congregations of Jews and also of Gentiles. One such occasion will be found recorded in Acts 13:14-16.

THE APOSTLES OBSERVED THE TRUE SABBATH

It is claimed that the only reason Paul held such synagogue meetings on the Sabbath was the opportunity thus afforded him to reach the Jews with the gospel. This is a mistake. Paul preached to Gentiles as well as to Jews on the Sabbath day. On this very occasion the record is: "When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Acts 13:42.

Here was an exceptional opportunity for Paul to explain to these Gentiles the change of dispensation and the change of the Sabbath. How easy it would have been for him, and what an excellent opening this was, to inform these Gentiles that while he found it necessary to meet with Jews on the Sabbath, yet, since Christ had abolished the old Sabbath and instituted a new Sabbath to take its place, it was now the duty of Gentiles to observe the new Sabbath, which was the first day of the week; and that he would preach to them the next day instead of waiting for the next Sabbath.

Why did Paul not tell these Gentiles this? He had a good reason for not doing so. It was not true. And the record is: "The next Sabbath day came almost the whole city together to hear the word of God." Acts 13:44.

Another account of Sabbath observance by Paul and his company will be found in Acts 16:11-13; another in Acts 17:1-3; another in Acts 18:1-11.

Thus the New Testament discloses that it was the custom of both Christ and His apostles to observe the seventh day of the week as the Sabbath. It contains not one single record that anyone ever observed Sunday. Sunday as a Sabbath goes unobserved, unmentioned, and unknown in the New Testament.

“THE LORD’S DAY”

There are some who teach that Revelation 1:10 affords some evidence for Sunday observance. Here John writes, “I was in the Spirit on the Lord’s day.”

It is claimed that the expression “the Lord’s day” refers to Sunday. But the verse says nothing as to which day of the week is meant by “the Lord’s day.” It is therefore necessary to go to other parts of the Bible to learn what day the Lord claims as His own.

Jesus Himself said in Mark 2:28, “The Son of man is Lord also of the Sabbath.” If Christ is the Lord of the Sabbath, then certainly the Sabbath is “the Lord’s day.”

In Isaiah 58:13, 14 God calls the Sabbath “My holy day.” Clearly the Sabbath, which is the seventh day, is definitely claimed by the Lord as His own. It is “the Lord’s day.”

If any doubt remains, it should be cleared away by the Sabbath commandment itself. “The seventh day is the Sabbath of the Lord thy God.” Exodus 20:10.

WHAT WILL YOU DO?

God declares the seventh day to be the Sabbath. There is no command in the Bible for the observance of Sunday. The Bible does not give the slightest hint of a Sunday institution. Christ never observed Sunday. The apostles never once kept Sunday. The Bible contains no prophecy that Sunday would ever take the place of the Sabbath, and no record that it ever has. Neither God nor Christ, angels nor inspired men, ever uttered one word in favor of Sunday as a holy day.

On the other hand, God has placed His blessing on the seventh day, and sanctified it. He commanded it to be kept holy in the only commandment in the Bible for a weekly day of rest.

He has placed in the Bible great and precious promises for those who will observe the seventh day. Every weight of evidence can be produced in favor of the seventh day, nothing in favor of the first day—no sanctity, no commandment, no penalty, and no blessing.

Shall we obey God in this matter of Sabbath keeping, and observe the day He has commanded us to observe? or shall we disobey Him, and observe a day which He never once commanded us to keep? Which will you choose to do?

Let us heed the loving plea of God expressed in the words uttered long ago:

“O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isaiah 48:18.



The Sabbath That Christ Made

What is the origin of the Sabbath?

ANSWER: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

What, then, does the Sabbath commemorate?

ANSWER: "The seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:10, 11.

NOTE: The Sabbath is designed to recall to men God's power as creator. It is aimed to protect them from all forms of idolatry and self-exaltation,—the sins which have so frequently degraded mankind.

What is the Sabbath declared to be with reference to God and His people?

ANSWER: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12.

Was the Sabbath designed for some special group or race, or was it intended for all mankind?

ANSWER: "He [Jesus] said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

NOTE: This verse clearly indicates that the Sabbath was not devised solely for the Jews, but "for man;" that is, for all mankind. It furthermore asserts that Jesus is Lord of the Sabbath,—that it is His day, and belongs to Him. On the Sabbath day Jesus performed many of His most remarkable works of mercy and healing.

What texts assert that the Sabbath has been changed from the seventh day of the week to the first?

ANSWER: There are no such texts in the Bible.

Did Jesus use the Sabbath day as a day of worship?

ANSWER: "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

How did His followers observe the Sabbath?

ANSWER: "The women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointment; and rested the Sabbath day according to the commandment." Luke 23:55, 56.

In their journeys through the Roman Empire, what attention did the apostles pay to the Sabbath?

ANSWER: "When they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13:14.

Do the Scriptures mention other instances of the same practice on the part of the apostles?

ANSWER: "We were in that city [Philippi] abiding certain days. And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:12, 13.

"After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquilla, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:1-4.

Did the apostles instruct the Gentiles to keep any other day but the seventh as the Sabbath?

ANSWER: "When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:42-44.

NOTE: This text indicates that in the early church both Jews and Gentiles were not taught to observe the first day of the week, Sunday, but that they observed the seventh day, Saturday, in harmony with the fourth commandment as it is given in the Scriptures. No change in the day was made in their time.

What does God promise concerning the Sabbath in heaven?

ANSWER: "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

The Sabbath That Man Made

NO ONE enjoys losing money. No one likes to be caught with a counterfeit. No one likes to be deceived. Nevertheless there are many who do lose money, who accept counterfeits for the genuine, and who are deceived.

Three reasons may be set forth why we are sometimes deceived into accepting a counterfeit. First, there is no reason to suspect it; hence we are not on guard. It may be one of several bills which look alike. Secondly, it is well-worn, apparently having passed through many hands, and therefore has been accepted by many others. Thirdly, it appears all right in size, shape, color, and in other details characteristic of a genuine bill. Consequently its genuineness is not even questioned.

But when, with other bills, it is taken for deposit to the bank, the teller, an expert, instantly detects the fraud, and refuses to accept it on deposit. The depositor protests. The teller points out the evidences of the falsity of the bill. The depositor recognizes it as a counterfeit. He is the loser. He has no redress. There is nothing to replace the loss, no fund from which the loss can be met. It is a dead loss.

There are counterfeits in religion as well as in currency. Their holders accept them as truth. They have been taught them from infancy. They have heard them in song and story, in prayer and catechism. They were taught in the old church, and are honored by sacred memories of godly pastors, noble Christian parents, and devoted men and women. They have come down from the generations of the past. Many hold them to be true.

But the time comes when their genuineness is challenged. Then there is but one thing to do. These teachings should be tested and tried by the Scriptures of truth. This is the only right, the only reasonable, thing to do.

The observance of Sunday by Christian people stands thus challenged to-day. Throughout the Bible, the Guidebook of the church, there is no command for its observance. Jesus Christ neither kept the day Himself nor commanded it to be kept. It is solely and altogether a counterfeit practice which honest, sincere

Christian people have been deceived into accepting as genuine. The time has come to test this counterfeit by the Bible.

The facts are these: The true Sabbath of the Bible is the seventh day. This was instituted by the Lord Jesus, as creator, in the beginning of human history at the creation of the world. It was later placed in the heart of the ten-commandment law, and buttressed there on one side by three eternal, essential, moral precepts, enjoining man's duty to God, and on the other side by six eternal, essential, moral commandments guarding human relationships. The Sabbath commandment, like the other nine, is eternal and unchangeable.

IMMUTABLE AND ETERNAL

When Jesus came to earth, He reaffirmed in no equivocal or uncertain terms, and for all time, the immutability and eternity of that law in both His teaching and His practice.

And more, the whole Bible testifies to the obligation of all men to observe the seventh day forever as the memorial day of God's creative power and redeeming love. Like a chain of gold, the Sabbath and its weekly observance bind the two creations together. It is God's seal of universal kingship and holy character. And any day that men may substitute is a counterfeit.

The discerning Christian will not be blinded by the consideration that the first day, Sunday, has been kept for many centuries by good men who have been blessed of God. He will not be blinded by the consideration that Sunday observance is "current money" in the great market of the religious world. Rather will he say, "Let us take it to the best authority on counterfeiting." If there it is found false, he will reject it.

In the preceding chapter it has been made plain that the Bible is altogether clear in its teaching that the seventh day is the Sabbath of God. We now turn to the investigation of how the observance of Sunday came to take the place of the observance of the true Sabbath.

This change was brought about as a result of the great apostasy which took place in the early church, and which later developed into the Roman Catholic system. The reasons which

prompted this apostate movement to discard the Sabbath of the Lord and adopt the Sunday of the sun worshipers, were twofold; namely, a desire to avoid being identified with the Jews, whose bigotry and downfall had made them unpopular, and an equally strong desire to win the friendship of the pagan world.

BORN IN APOSTASY

Regarding this apostasy, and the consequent origin of Sunday observance among Christians, we could introduce a great mass of historical evidence, which here we can only briefly summarize.

The observance of the seventh day, which was kept by Christ, by the apostles, and by early Christians, was not discontinued for a considerable time after Christ's ascension. Hundreds of years elapsed before the might and power of the Papacy were able to drive the true Sabbath out of the church. As a matter of fact, it has never entirely disappeared, as there has always been, even in the darkest ages of persecution, a righteous seed who have remained true and loyal to God's holy Sabbath, the seventh day of the week.

While Sunday observance began at an early period in the history of the church, its primitive introduction is not an argument for its genuineness. Only a Scriptural command is sufficient for that; and there is none.

THE PAPACY AND SUNDAY

It is clear from a study of the history of the period that the amalgamation of corrupt Christianity and paganism which produced Roman Catholicism was the soil in which also grew the observance of the counterfeit sabbath, namely, Sunday. The Papacy and Sunday belong together. Both originated in paganism, and both were grafted into the Christian church at the same time. They swept all opposition from the field, and became ruling factors in Christendom. After they became established, they sought to trace their origin back to apostolic times. The Pope claimed to be the successor of Peter, and Sunday based its claim on the fact that it was the day of Christ's resurrection. Neither claim was true, and neither claim has been established. Never-

theless, both of these counterfeits grew to enormous size and power, the Pope becoming lord of bishops and Sunday the lord of days; but their success drove the Lord of life out of the church, and left only apostasy.

The uniform testimony of history is that the Roman Church substituted the observance of Sunday for the observance of the true Sabbath of the Lord. To be sure, Sunday observance was widespread before the Roman Church as such was organized, and before there was a Pope; but beginning in the days of Constantine and culminating in the ritual and decretals of the church itself, Sunday became one of the favorite institutions of Catholicism. Nor does the Roman Church deny this. On the contrary, she frankly admits it. Indeed, she actually boasts of it and points to the doing of it as evidence of her power to change even the commandments of God. Consider these extracts from Catholic catechisms:

THE CATHOLIC CHURCH CHANGED THE SABBATH

"The Convert's Catechism of Catholic Doctrine," the work of Rev. Peter Geiermann, C. Ss. R., which received on Jan. 25, 1910, the "apostolic blessing" of Pope Pius X, says on this subject of the change of the Sabbath:

"Ques.—Which is the Sabbath day?"

"Ans.—Saturday is the Sabbath day."

"Ques.—Why do we observe Sunday instead of Saturday?"

"Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—Second edition, page 50.

"A Doctrinal Catechism," by Rev. Stephen Keenan, was approved by the Most Reverend John Hughes, D. D., Archbishop of New York. It has these remarks on the question of the change of the Sabbath:

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not

have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—*Page 174.*

"An Abridgment of the Christian Doctrine," by Rev. Henry Tuberville, D. D., of Douay College, France, contains these questions and answers:

"*Ques.*—How prove you that the church hath power to command feasts and holy days?

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Ques.*—How prove you that?

"*Ans.*—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power."—*Page 58.*

James Cardinal Gibbons, in his widely circulated book, "The Faith of Our Fathers," says this:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*Edition of 1893, page 111.*

NO SCRIPTURE FOR SUNDAY

The *Catholic Press* of Sydney, Australia, is emphatic that Sunday observance is solely of Catholic origin:

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."—*Aug. 25, 1900.*

In his book, "Plain Talk About the Protestantism of To-day," Monsignor Segur says:

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday. . . . Thus the

observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.”
—Page 213.

In the year 1893 the *Catholic Mirror*, of Baltimore, Maryland, was the official organ of Cardinal Gibbons. In its issue of September 23 of that year, it published the following striking statement:

“The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.”

AGAINST THE PLAIN LETTER OF THE BIBLE

Burns and Oates, of London, are publishers of Roman Catholic books, one of which they are pleased to call “The Library of Christian Doctrine.” A part of this is called, “Why Don’t You Keep Holy the Sabbath Day?” and sets forth the following argument of a Catholic with a Protestant:

“You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

“You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles,

if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered.”—*Pages 3, 4.*

Father Bertrand L. Conway is author of a Catholic work called “The Question Box.” In this he writes:

“What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the Pope the authority to change a command of God?—If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing the Saturday. . . . But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church, which in apostolic times made Sunday the day of rest. . . . Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the Church?”—*Page 179.*

RESTORATION OF THE TRUE SABBATH

From the prophecies of the Bible, particularly from such passages as Revelation 12:17 and 14:12, in both of which the prediction is expressly made that God’s final church will be a commandment-keeping church, it is plain to be seen that the original Sabbath of the Bible is in these last days to be restored to the practice of true Christians. Every devoted follower of the Lord Jesus should now, in harmony with the Scriptures, begin the observance of the seventh day. God expects us all to do that very thing in this final generation in preparation for the second coming of Christ.

It should be taken into consideration in this connection that age does not make a counterfeit genuine. Age does not change a falsehood into truth. A lie is still a lie no matter how old it may be. A falsehood may be among the early traditions of the ancient church; it may be found among the skeletons of the catacombs or in the mummified remains of the graves of Egypt; but if it was a counterfeit at the time it was instituted, it is surely a counterfeit now.

The acceptance of a counterfeit by many people, that is, its well-worn appearance, does not change the character of the

counterfeit. Even though it passes the inspection of a thousand experts, and escapes their detection, it is still false.

Though many good people have been observers of this particular counterfeit, and in their lives have been blessed of God, this does not make the counterfeit true. God often blesses men in spite of their errors. He blesses souls who are doing honest-hearted work; not to confirm them in a lie, but that they may seek Him for larger blessings.

Let it be considered, too, that universal custom never makes wrong right. Slavery, although widely prevalent, was not right. Sin, even though universal, is not right. If majorities make wrong doctrines right, China and India should forever remain non-Christian.

Neither creeds of churches nor statutes of nations can change error into truth or a counterfeit into the genuine. In matters of religion it is with God that we have to do, not men. Every religious institution must stand before His tribunal to be judged. "Every plant which My heavenly Father hath not planted, shall be rooted up." Matthew 15:13. The Sunday institution is such a plant. It was not planted by God. And it cannot stand before the God of truth.

Best of all, in this matter there is no loss in throwing away the counterfeit and taking the genuine. If you present a counterfeit bill at the bank, you are not told, "Well, friend, there is no loss to you in this counterfeit; here is the genuine of which that is the imitation." But when we yield the hoary old counterfeit Sunday of tradition, there is given us the gold of God's genuine Sabbath day.

After a careful examination of the Bible, of history, of theological writings, commentaries, church manuals, catechisms, and the candid admissions of Sunday observers, we are compelled to conclude that there is no authority in the Holy Scriptures for the observance of Sunday, no authority given to man to make such a change from the seventh to the first day, and no divine sanction given to the change man has made. It is evident that this substitution of a false sabbath for the true Sabbath of the Lord was entirely the work of an antichristian movement, which adopted

a purely pagan observance, and wickedly brought it into the Christian church; and that this observance has no binding obligation upon Christian believers, but should instantly be discarded as a matter of practice, and the true Sabbath of the Lord restored to its rightful place, both in the hearts of His people and in the practice of His church.

Sunday observance has no standing in God's word, no place in His law, no part in His gospel. It began in paganism, a shrewd scheme of Satan's to turn man from the worship of the Creator to the worship of the creature. It has been perpetuated by the apostasy of the centuries. It has been received by most Protestants as genuine, because it is old, well-worn, and popular; but now it stands exposed as only and altogether a counterfeit.

REPUDIATE THE COUNTERFEIT NOW

Repudiate the counterfeit, and receive in its place God's genuine Sabbath, hallowed in the sinless days of Eden by God's own making and presence and example; by those who loved and obeyed God in all Biblical ages; by the heart and life of Jesus and His apostles; restored among God's remnant people in these last days; and to be honored by all the redeemed in all the ages to come. (Isaiah 66:22, 23.)

Why not make the exchange now? Never was there a better bargain than this which God is bidding you take,—the true for the false, the genuine for the counterfeit, gold for the dross, the truth for a lie, loyalty to Christ for expediency, the divine for the human, the eternal for the temporal. Come, let us in faithful discipleship to Christ go all the way with Him in obedience.

It is beyond the power of finite man to visualize the joys that await the redeemed in the earth made new. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.





The Sabbath That Man Made

What is the test of all religious truth?

ANSWER: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

NOTE: This verse clearly asserts that we are not to depend upon human claims or upon the theories of men in religious matters, but that we should go "to the law and to the testimony,"—that is, we should test religion by the word of God, and by His commandments.

What is an essential element of the law mentioned in the text cited above?

ANSWER: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

How long are the commandments of God destined to remain?

ANSWER: "The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111:7, 8.

Is there any place in the Scriptures where an effort to change the day of rest is predicted?

ANSWER: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

NOTE: The prophet Daniel is here speaking of a great antichristian power which would persecute God's people and "think"—that is, plan, presume, to change times and laws; not human times and laws, for that would be a matter of small consequence; but divine times and laws,—the times and laws of God. The law of God is the Ten Commandments. There is only one place in the Ten Commandments where time is mentioned, and

"The wolf and the lamb shall feed together. . . . They shall not hurt nor destroy in all My holy mountain, saith the Lord." "Thy people also shall all be righteous: they shall inherit the land forever,"—the earth made new, the future home of the redeemed.

that is in the fourth commandment, which ordains the seventh day of the week as holy time. We understand, then, from this prophecy that there would arise a power which would tamper with the fourth commandment, and attempt to change it.

Is there any record of such an attempted change?

ANSWER: Yes. The Roman Catholic Church claims, and is perfectly able to prove, that she succeeded in transferring the observance of the rest day from Saturday to Sunday. "The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law."—*Kansas City Catholic*, Feb. 9, 1893.

"The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday."—*Catholic Mirror*, official organ of Cardinal Gibbons, Sept. 23, 1893.

The same fact has been repeatedly stated in Catholic catechisms. See the many proofs in the previous article.

But is this change in harmony with the Bible, the word of God?

ANSWER: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:18, 19.

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4.

NOTE: God has not altered His word or His law.

What promise is made to those who return to the true Sabbath?

ANSWER: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13, 14.

What is pointed out as the noticeable mark of God's last-day people?

ANSWER: "The dragon [Satan] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

NOTE: A "remnant" is the last end of anything; this text therefore indicates that the last church, the church which will witness the return of the Saviour, will keep all the commandments of God, including the fourth.

“Thy Kingdom Come”

A NATIVE Christian evangelist in India was preaching far and wide his message of the kingdom to come. Christ's near return was a very precious truth to him, and he was making its glorious hope very attractive to many of India's downtrodden millions. But, all unexpectedly, he was arrested, and accused of spreading sedition against the government. He was arraigned before an English judge, and in the presence of a number of officials and army men was told to preach exactly what he had been preaching to the people.

The young evangelist gave a masterful sermon on the second chapter of Daniel and other prophetic portions of the Scriptures that foretell the second coming of Jesus and the establishment of His kingdom. The magistrate sat with bowed head. At the last word, he motioned the guards to stand aside and let the prisoner go free. As the evangelist thanked him and walked out, the magistrate said, “For the first time in my life I know what the prayer means which I prayed at my mother's knee, ‘Thy kingdom come.’”

The momentous fact that Christ is going to set up His kingdom on this earth in our time is not a groundless hope or a fantastic dream. It is a gripping reality. The glorious truth of it demands the vital attention of every man, woman, and child in the world to-day. Its challenge is inescapable. For millenniums, myriads of earth's inhabitants have longed and prayed for eternal citizenship in a just, stable government that would endure forever. At last, in your day and mine, that yearning and supplication are to be fulfilled. The day is not remote when “Thy kingdom come” will be changed to “Thy kingdom has come.” The good news of the kingdom has been proclaimed already to nearly “every nation, kindred, tongue, and people;” and when its clear call reaches earth's uttermost bounds, the establishment of the kingdom will immediately follow. “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14. And let no zealot of democracy and popular rule be alarmed at the

prospect of a king and a kingdom. Governmental experience has taught throughout history that a monarchy is absolutely the most efficient and satisfying form of government ever tried, *providing the monarch is wise, just, and righteous*. And the Monarch of the kingdom of heaven possesses these virtues to a superlative degree.

Christ's teachings and the New Testament as a whole are replete with references to "the kingdom of heaven." True, Christ went about doing good—teaching, healing, consoling, raising the dead; but only as an approach to His vital message, which was the proclaiming of the kingdom. Note the testimony of Mark's Gospel, "Jesus came into Galilee, preaching the gospel of the kingdom of God." Mark 1:4. This was first in point of time and importance with Him. His welfare work was a by-product of His kingdom message.

THERE IS A LIFE BEYOND

And, after all, what can be a greater gospel than that of the eternal kingdom? Why should God's Son give up heaven and suffer unspeakable agony and death just to teach men if this life ends all? Why expend heaven's treasure to heal men if they will get sick again? Why raise men from death if they will die again? Social uplift, bodily healing, education, are all good, but they are infinitely transcended by the boon of citizenship in that kingdom which provides eternal life and happiness.

The expression "kingdom of heaven" or its equivalent was very frequently on the lips of Christ during His earthly ministry. Again and again it introduced His parables, as, "The kingdom of heaven is likened unto—." A close study of all these references shows that He referred to two different phases of His kingdom, which may be distinguished as "the kingdom of grace" and "the kingdom of glory." The former is referred to in Luke 17:21: "The kingdom of God is within you;" and the latter in Mark 14:25: "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." The kingdom of grace is established in each Christian at conversion, and is entirely spiritual. It prepares him for citizenship in the kingdom

of glory, which is a literal kingdom to come. The kingdom of glory is set up after Christ comes the second time. He would not have told us to pray, "Thy kingdom come" if that kingdom were within us; for we do not pray for what we already have.

It is of the kingdom of glory which we write. Dwelling in grace is infinitely better than anything this life affords; but at best it is a foreign residence, with alien surroundings. Yet citizenship in salvation by grace is the only entrance into the real, sinless kingdom of glory. We need but to grasp by faith our part in the kingdom that is now, and the kingdom of glory follows on. The kingdom within is the prelude of the kingdom to come.

That Christ is coming soon to establish an eternal kingdom with Himself as king is just as sure as the prophecies and promises of God; and they have never failed, and never can fail. There is no mistaking their certainty and meaning. The forecasts of the kingdom are not written in symbolic language. The prophets did not have to ask an angel what they meant. The description of the world which the righteous will inhabit is in literal language, describing a real, tangible world.

Christ was born a king, though not of this world (John 18:37), and He is destined to receive back "the first dominion" lost by Adam (Micah 4:8).

THE SEQUENCE OF EVENTS

In previous chapters is conclusive proof that we are now living in the epoch preceding the advent of Christ. He will come and will take the righteous, both the living and the risen dead, back to heaven with Him; they will be "caught up together with Him in the air." 1 Thessalonians 4:17. "I will come again, and receive you," is His promise. (John 14:3.) Then will begin the millennium—which means a thousand years—referred to in Revelation 20:4, "They lived and reigned with Christ a thousand years."

At the coming of Christ the wicked will be destroyed (2 Thessalonians 2:8), and the earth will be "utterly emptied, and utterly spoiled" (Isaiah 24:1-3). While the righteous are in heaven with Christ during the thousand years, Satan and his angels will be

confined to "the bottomless pit" of this desolate world. "He [an angel of God] laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years" (Revelation 20:2), and together with wicked men, Satan and his angels will be judged by the saints in heaven. "Judgment was given unto them [the saints]." Revelation 20:4. "Know ye not that we shall judge angels?" 1 Corinthians 6:3.

As soon as the millennium is finished, a great change comes on earth and in heaven. All the wicked dead that have ever lived will be raised from their graves. "The rest of the dead lived not again until the thousand years were finished." Revelation 20:5. This event will give Satan some one to work upon, and thereby he "shall be loosed out of his prison" "a little season," for the chain that bound him was the absence of human beings to tempt. (Revelation 20:7, 3.)

The New Jerusalem, the city of God, will come down from heaven, the saints with it, and will rest on the earth. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:1, 2.

Satan assumes leadership of the wicked multitudes, and persuades them that they can capture the city and rule the world. "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Revelation 20:7, 8.

After due preparation, they besiege the city to take it; but even as they surround the jasper walls the cleansing fires of God's judgment come down from God out of heaven and devour them. "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Revelation 20:9.

This same fire cleanses the whole earth forever of sin and all its traces, and Eden blooms forth anew. "The day of the Lord

will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Revelation 21:1.

The devil himself meets his final doom, and will be punished and annihilated, for God says, "Never shalt thou be any more." See Ezekiel 28:12-19.

THIS EARTH TO BE HEAVEN

This earth made new is to be the saints' eternal home. "The meek shall inherit the earth." Psalm 37:11. God's original purpose in creating the earth was that it might be inhabited by righteous beings. "He created it not in vain, He formed it to be inhabited." Isaiah 45:18. "God hath made man upright" (Ecclesiastes 7:29), and God's purpose that man should be upright will finally be carried out. "The upright shall dwell in the land. . . . But the wicked shall be cut off." Proverbs 2:21, 22.

The idea of this blighted old earth ever being the abode of supremely happy people, who will have no fear, no sickness, no pain, no poverty, and no death, is too good to be true in the opinion of many. Yet there is the unbreakable promise, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. In other words, let the imagination of the most idealistic dreamer soar to the utmost limits of its fancy as it pictures all that is good and beautiful and supremely satisfying, and then it will have only begun to realize the reward that awaits the redeemed.

"The half has never yet been told." But even what has been told far surpasses the idealism of our fondest dreams. Read the thirty-fifth chapter of Isaiah and marvel. Read the last two chapters of Isaiah and the Revelation, and see visions. A renewed world floats in space, rotating and revolving in perfect harmony

with other worlds, and kept true to its course by the Almighty, who redeemed it and re-created it for His good pleasure. An equable climate pervades its whole area, tempered by sun, and moon, and cloud, and breeze. There are no jagged mountains, for the bones of the earth are beautifully covered and molded with the flesh of fertile soil. There are no deserts, no swamps, no bad lands; no frigid or torrid zones; not the faintest reminder of the curse that sin had brought.

AN IDEAL WORLD

Peopled to the limit of comfort and convenience, the new earth will shower blessings upon its inhabitants. Not a sin or a desire to sin ever creeps in. Every soul will be a willing subject of the Great King, yet every one will himself be a king, because he rules himself. And because there is no sin, none of sin's dire results are apparent. No sense of guilt, no worry, no remorse; no tears, no pain, no poison, no virulent germs; and no one will ever be moved to say, "I am sick." Isaiah 33:24. No cages, no prisons, no chains, no walls but with open doors. No police; no soldiers; no guns; no battleships, torpedoes, bombs, poison gases; for wars shall "cease unto the ends of the earth." Psalm 46:9. No asylums, no hospitals, no funerals, no cemeteries. No murders, no thefts, no suicides; no debts, no mortgages, no poverty, no hunger. To name the woes that plague us now is only to enhance the bliss of the home over there.

No toil and drudgery and slavery there, only work that is pleasure. We shall build houses and live in them, plant trees and eat their fruit. And children will be there, boys and girls playing in the streets and fields. There will be animals in infinite variety, yet not one that will hurt or destroy another. No withering tree or fading blossom; every flower an ornament, and every fruit a food.

One city will be there, to accommodate the world's inhabitants as they come up often to worship the Father, who smiles upon all in love. But what a city! It lies foursquare, three hundred seventy-five miles on each side, and surrounded by high walls of crystal-clear jasper. And this metropolis rests upon a

foundation of precious stones, twelve in all, each named for an apostle of Jesus; for this is "the city which hath foundations" (Hebrews 11:10), and is builded on Peter, and James, and John and the others, with Christ the corner stone (Ephesians 2:20). Diamonds, emeralds, rubies, sapphires, flash reflections of the glory which streams throughout the city.

This New Jerusalem has twelve openings through its walls, three on each side; and twelve gates of pearl swing wide to welcome the righteous. And each gate bears a name, that of a tribe of the children of Israel. In the center of the city is the throne of God; and, gushing from beneath that throne comes the river of life, which flows out to give life to all the earth. On either side of the river, and arching over it, is the tree of life. This tree bears twelve kinds of fruit which ripen every month. "The leaves of the tree were for the healing of the nations." Revelation 22:2. There is no night in the city, for God's glory lightens it.

EVERY BEING WILL FIND FULL SATISFACTION

When God has told us all this, and much more, of the delights of the future world, He challenges our imaginations to conceive of anything good and desirable that He has not planned for His saints. Heaven and earth will satisfy every desire, no matter how varied. There the discoverer will have eternity and the infinitude of the universe in which to find new worlds and peoples, for the saved will not be confined to earth as now. The chemist will delve with complete satisfaction into the mysteries of solids, fluids, and gases. The astronomer can travel everywhere his telescope points. The musician can revel in symphonies such as he has never heard on earth. The philosopher will thrill to the study of the science of salvation. The agriculturists, honorably discharged from the war with adverse seasons, pests, weeds, and soils, "shall long enjoy the work of their hands. They shall not labor in vain." Isaiah 65:22, 23. The teacher may plumb sources of wisdom hitherto undreamed of, and pass on to eager students a boundless store of knowledge.

Spurred on by the marvelous discoveries and inventions in all realms of knowledge in our day, science is ever fond of an-

nouncing something unexpectedly startling. The same stirring of heart and mind that comes with fresh "finds" of science now will contribute to make never-ending life in the new earth state well worth living. We have come up through artificial light by candle, by oil, by gas, by electricity, by incandescence; in the beyond we shall advance to greater and ever greater surprises as to the sources and possibilities of light. We have progressed in transportation from walking and carrying and dragging to vehicles drawn by ox and horse and steam and electricity; then to flying by airplane and rocket; but in that world made new we shall push on to more astonishing means of locomotion, with the speed of lightning and the ease of standing still. We have communicated by voice, by signs, by letters, by signals, by telegraph, by telephone, by radio, by motion picture, by television; and what next and next and next? Eternity and the new earth will answer.

DWELLING IN GOD'S PRESENCE

But let no yearning heart make the mistake of thinking that sense satisfactions, intellectual thrills, and social joys will be the only, or even the chief, rewards of the saved. Communion with Jesus will surpass all other contacts in the ineffable peace it affords. Throughout the ceaseless ages man will dwell in the sunshine of divine approval, and achieve wider and deeper and higher conceptions of the love that created us and sacrificed heaven's priceless treasure to redeem us.

But to hold forth a hope and to awaken an anticipation of Paradise like this is only to tantalize, unless there is a wide opportunity for any one and every one to attain it. And we want to emphasize right here that there is that opportunity. "Whosoever will, let him take the water of life freely" (Revelation 22:17) is the parting word of God's message to all mankind. You who are bitterly disillusioned by the misfortunes life has dealt you; you who have lost faith in God as well as in men and women; you who see absolutely no prospect in the present for a happier future, —to you particularly that "whosoever" reaches its mighty arm of love and sympathy and understanding. You cannot be too

high or too low or too distant to come. "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

He appeals to your reason, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. It is the most reasonable course that ever appealed to a logical mind. "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

He appeals to your need. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16. Have men, money, governments, Utopian schemes, friends, and even yourself, all failed you? Do poverty, sickness, disgrace, and hopelessness, face you? Are you in dire need? Come to Him, for He calls you.

He appeals to your weariness of life: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. He appeals to your thirst for all that is true and good and high and great. "If any man thirst, let him come unto Me, and drink." John 7:37

GOD MAKES THE WAY EASY

And it is so easy to come to Him and be saved here, and for the hereafter. So easy that it seems incredible; consequently many make it hard. He does not ask us to come good, or clean, or great, or wise, but just as we are,—sinful, filthy, humbled, or ignorant, no matter what. He alone can cleanse us, and He wants to do it.

And what are we to do? Nothing, so far as commending ourselves to Him is concerned. Simply come, ask for forgiveness and salvation; believe with childlike simplicity that we have what we ask for; and it is ours. That is all. Leave anything else with God.

The invitation of all heaven is: Come to Him, and fill every void, fulfill every desire, comfort every grief. The terribly distressing times through which the whole world is now passing tell us that there is no power in men or in things to give us peace.

Sooner or later every man and woman finds that this world and this life hold little that is worth striving for. Riches of every kind take wings and fly away, no matter how firm a grasp we think we have on them. Only those who lay hold on eternal verities can be satisfied here and will be satisfied in the beyond. And the greatest verity is salvation by Jesus Christ. By receiving it we immediately become citizens of the kingdom of grace, and take out naturalization papers for the kingdom of glory. Dwelling delightedly in the first, we live in hope and pray in faith for the last, "Thy kingdom come."

“Thy Kingdom Come”

What was the repeated burden of Jesus' preaching?

ANSWER: “Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” Mark 1:14, 15.

What does the expression, “the kingdom of God,” mean?

ANSWER: “Behold, the kingdom of God is within you.” Luke 17:21.

“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. . . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:31-34.

NOTE: From these verses it is clear that the kingdom of God is used in the Scriptures in two senses. The first sense refers to that spiritual and inward kingdom in the heart whereby Christ's followers are made ready for His kingdom; in the second sense,—the outward and visible kingdom of God's glory which shall be set up for the redeemed at the time of Christ's second coming.

What is necessary before a man can enter into the kingdom of God?

ANSWER: “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” John 3:3.

NOTE: Before a man can hope for eternal life through Jesus Christ, there must be born in him a new life, a heavenly and spiritual life, leading the soul to love that which is good and to hate that which is evil. This new life, however, will be granted by the Holy Spirit to every soul that is willing to receive it.

What does the Bible say concerning the kingdom of God which would lead us to conclude that heaven is an actual locality?

ANSWER: “I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Revelation 21:2.

NOTE: We are here told of a great city which God Himself has built, and which is to be the home of the saved throughout eternity. It is described in such literal terms in the twenty-first and twenty-second chapters of Revelation that we cannot doubt that a real place is here designated as the future dwelling place of those who are redeemed from this earth.

What promise is made in connection with the kingdom which God shall set up?

ANSWER: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:3, 4.

Where do we understand that this kingdom will be located?

ANSWER: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

NOTE: This language indicates that the earth will be burned up and reduced once more to its original elements as it was in the beginning. Out of these, however, God will make a new earth and a new atmospheric heaven, free from the taint of evil.

What further description is given concerning the kingdom of heaven?

ANSWER: "He [the angel] showed me [the apostle John] a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. . . . And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Revelation 22:1-3, 5.

What promise is given concerning the condition of those who shall dwell in this new earth?

ANSWER: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isaiah 35:5, 6.

Who may have a share in this kingdom of glory which is to come?

ANSWER: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

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